

AN ANTILOGIE O R

Counterplea to an Apologicall
(he should haue said) Apologeticall Epistle

*published by a Favourite of the Romane separation,
and (as is supposed) one of the Ig-
nantian Faction:*

Wherein two hundred vntruths and slaunders are
discouered, and many politicke obiection-
ons of the Romaines answered.

*Dedicated to the Kings most excellent Maiestie by
ANDREW WILLET, Professor
of Diuinitie.*

2. TIM. 3. 8. 9.

As Iannes and Iambres withstood Moses, so do these also
resist the truth, men of corrupt minds, reprobate con-
cerning the faith: but they shall preuaile no longer; for
their madnesse shall be euident to all men, as theirs
also was.

AVGVST. EPIST. 177.

*Litera tua nec ad reddenda comissa me prouocare, nec à reddendis literis me
reuocare potuerunt.*

Your letter could neither prouoke me to render like railing speech,
nor reuoke me from rendering an answer.



LONDON,
Printed for Thomas Man.

1603.

AN ANTILOGIE

o 2

Connected to an Apological
(he should have said) Apological Epistle

published by the Friends of the Roman Republic;

and (as it is printed) one of the 18

new edition

With twenty hundred vignettes and hundreds of
illustrations, and many political objects
one of the Romans answered.

It should be the Roman Republic, and the

Address: WILKES, PUBLISHER

of the

18th, 18th, 18th

As I have said, and I have said, to do this also
to the truth, men of common sense, to the con-
fession of the truth, they shall be no longer; for
the mind will be evident to all men, as we

AVOUST. FIRST. 18th

It is not the first of the Roman Republic, and I should like to see
the first of the Roman Republic, and I should like to see
the first of the Roman Republic, and I should like to see
the first of the Roman Republic, and I should like to see



LONDON

Printed for Thomas Man.

1803



ILLVSTRISSIMO,
POTENTISSIMO, ET
piissimo Principi, IACOBO An-
gliae, Scotiae, Franciae & Hiberniae
Regi, Domino suo colendissimo, multos
annos tranquillam Imperium, pietatis & virtutis
regiae incrementum in terris, & sempiternum
præmium in caelis concedat Deus opt.
max. in Christo Iesu.



Plè monuit Ecclesiastes (illustris-
sime Princeps) ut Dea supplican-
tes paucis verbis utantur: idem
ad Principem accessurus, qui Dei
loco in terris est, perpetuo obser-
uandum videtur, ut breuiter
perorarent. De Phocione fer-
tur, quod secum deliberare so-
lebat, an aliquid posset de sermone amputare, quem
habiturus esset ad populum: & Hieronymus de
se proficitur, meliorem stili partem legi quæ de-
leret, quàm quæ scriberet. Id ego nunc facere institu-
ebam, ut paucissimis ad regiam vestram dignita-
tem præfarer, & plura obelis expungerem, quàm literis
obsignarem: sed rei necessitas, & amor vobiscum diu-

ad Domni-
onem;

EPISTOLA

sus loquendi, ut ait *Augustinus*, me ita abripuerunt
 ut longius oratio excurreret. Certe (optime Rex) dum
 me ad scribendum accingo, cogitabam neque res leues &
 futiles afferendas esse, neque assentatorio sermone regijs
 auribus abuti, neque quicquam omittere me debere, quod
 deceret scribere theologum. Prolixitatem ergo scribentis
 excusabit rei necessitas & officij ratio, fastidium legentis
 leuabit, ut spero, materia varietas: praefatione iam se-
 quenti omnia ferè complexus sum, qua mihi ad regem
 scribenti necessaria & opportuna occurrebant: qua si
 paulo prolixius tractentur, non verborum sterilis strepi-
 tus id facit, sed rerum continua series: non error scriptio-
 nis est, sed scribentis feruor. No enim ita *Nicias pictura*
 sua perpolienda intentus fuit, qui saepe in opere oblitus est,
 praeusne esset: nec *Archimedes* tanto studio lineis du-
 cendis deditus fuisse fertur, quem vi auulsum serui sapius
 ungebant: quāto ego teneor regias virtutes tuas contem-
 plandi desiderio, ut verè cum *Hieronymo* eloquar:
 quid faciam? vocem pectori negare non audeo, *Epi-*
stolae breuitas cōpellit tacere, desiderium vestrum co-
 git loqui. Dixit *Regina Sheba* ad *Salomonem*: Beati
 serui tui qui stant coram te iugiter & audiunt sapien-
 tiam tuam. *Eudoxus* ille studiosus stellarum indagator,
 cum *Phaëton*te comburi optauit, ea lege, ut liceret
 illi prius soli adstanti formam & magnitudinem astri
 perdiscere: & nos gestimus sub pia vestra administrati-
 one, & lucis (plusquam Solaris) *Euāgelij* contemplatione
 atatem nostram & dies consumere. Accipe iam (benig-
 nissime Rex) regio illo tuo. i. hilari & placido vultu, pau-
 peris theologi tenue munusculum, seruitutis suae ταπειν-
 certissimum, parca manu sed amplo corde oblatum. *Ar-*
taxerxes cum plebeius aquam palma è flumio sublatam
 exhibuisset,

Hieronymus ad Chromatium,
 1. Reg. 10. 8.
Eudoxus ὁ ἐν
 τοῖς ἀστρονομίαις
 ἰδίῳ, καὶ αὐτὸς
 μακάριον τοῦ θεοῦ
 αἰς ὁ Φαίδων κα-
 ταπλαζόμενος.

DEDICATORIA.

exhibuisset, humaniter admisit: & solet Maieſtas tua
~~Inda dantis~~ ^{animum quam domi pressum asſimare.}
~~non audeo polliceri,~~ ^{Exiſtit. lib. a} quod Seneca de Amici cuiusdam libro proſiſetur, Tanta me dulcedine tenuit & traxit, ut illum ſine vlla dilatione perlegerem! Legentem tamen hac noſtra, ſpero id aſſequi poſſe, quod ſibi inter legendum accidiſſe idem author refert: tanquam lecturus ex commodo adaperui ac tantum deguſtare volui, deinde blāditus eſt, ut longius procederem. Quod ad me: video & pontificij me odioſum eſſe, quod illorum ſuperſtitiones omnes aboleri cupiam; & alijs noſtratibus me diſplicere (cum neque Papiſta neque Puritanus ſim) quod Eccleſiam noſtram adhuc venuſtiorem & pulchriorem reddi exoptem. Ad veſtrum patrocinium tanquam aſylum confugio, ut me tantisper alarum veſtrarum umbra tectum & muniſum velis Maieſtas tua, dum ego veritatis amans, & pacis ſtudioſus, id ſolum, quod honeſtum eſt, ſequor: ut tanquam Clearchum alterum te intuear, de quo Xenophon ſcribit, quod hilari & placido vultu ſolebat milites periclitantes reficere, & illis animos addere: & verē iam experiar quod ſcribitur, In lucida regis facie vita eſt. Alijs detur, ut in patula veſtra arboris ramis, ſāquā ^{τὸ ὑπὸ τῶν φιλάδελφον οὐδ' ἀπαρτεῖρον ἰπῶν τούτ' αἰρ' ἐδιδίκαται.} Dan. 4. 9. auicule cantillent: mihi ſatis eſt, ſi in umbra humi repens vermis requieſcam. Quod ſi iam ſerenitati tua mei conatus probentur, quicquid alijs ſenſerint, ut Pithagoras pro Geometricis ſuis bouem maculauit, ita ego pro optimo ſtudentiorum ſucceſſu Deo gratias agam. ^{τοὶ τῷ δια- γαδιῶντι βούτ' ἰδύον.}

Maieſtati tuæ vitā longam, regnum proſperum, prolem ſcelicem, vitam æternam ex animo precatur fidelifſimus tuus ſubditus

Andreas Willet.

1. Die erste Gruppe ist die Gruppe der
 2. Die zweite Gruppe ist die Gruppe der
 3. Die dritte Gruppe ist die Gruppe der



The Preface to the Kings most excellent Maieslie.



SAINT Paule that diuine Apostle (most gracious and dread Soueraigne) thus concludeth his second Epistle to the Corinthians: *This is the third time that I come vnto you. In the mouth of two or three witnesses shall every word stand.* 2. Cor. 13. 3.

As he by his preaching and writing thirfe presented himselfe to the Corinthians to testifie his loue: so I haue bene bold now thirfe to exhibite my simple labours to your Highnesse; which as three witnesses may, I trust, sufficiently expresse my ioy for your Maiesties peaceable entrance, and professe my seruice and dutie in prayer for your prosperous cōtinuance.

Two yeares since I sent a booke to your Highnes into Scotland by your Maiesties Printer, then set foorth vnder Queene *Elizabeths* name; since, I was bold at your happie arriual into this land, to present the same vnder your Highnesse owne name: the first a new worke, but not yours; the second yours, but not new: this third is both, which in some sort may supply the foresaid wants in the others.

The first miscaried, being not at all deliuered. The second was deliuered, but not in season. And now I haue sent this after the other, as *Ionathan* shot three arrowes one to find another; and as the hewer hauing lost his axe in the water, sent the helue after 1. Sam. 20. 20. 2. King. 6. 5.

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the head, and found both: so I hope this simple present added to the former, may make a way for me vnto your Maiestie, not to speake for my selfe, but in the behalfe of the Church of Christ.

Now because I know not, whether in this kind I may euer hereafter haue occasion to speake to your Maiestie, let me be bold in the feare of God to vtter my mind to your Highnesse, not onely with reuerence as to a King; but plainly in singlenesse of hart, as to a Christian, a good man, and louer of Gods Church. *Hierome* of Sicile was wont to say, *That none that spake freely to him, did importune him or was vnseasonable*: much more to your Christian Maiestie free and plaine speech deliuered in dutie (I trust) shall not be vnpleasing.

μὴ δὲ τῶν
καὶ πρὸς αὐτὸν
ἀκούοντων.

Psal. 126. 3.

First then, as we all do praise God for your happie succession in the kingdome, by whom we are vndoubtedly perswaded religion and peace shall be continued and maintained; that we haue all cause to say with Israell, *The Lord hath done great things for vs, whereof we reioyce*: the times fall out much better, and the change more happie then was of some feared, of others expected. It hath not happened vnto vs, as aged *Leontines* foretold to the Antiochians, who pointing to his gray and white haire, said: *When this snow is melted, much mire will follow*: that is, sedition and trouble. But after the dissolution of the white snowie haire of our last aged Soueraigne, no such trouble (God be thanked) hath followed: the Lord hath not left vs as sheepe without a shepherd: *We are the same sheepe to be led forth still to the waters of life, though another shepherd.*

Hac niue li-
quefacta mul-
tū erit luti.
Saxomen. 3. 19
καὶ ὁπότε
ταύτην, καὶ
ἴσιν ἡ γαῖα
ἁμαρ.
Numantius
ad Scipione,

As

most excellent Maiestie.

As the Church of England acknowledgeth Gods great goodnesse herein: so your Christian Maiestie shall do wel to recogitate with your selfe (as you do) the Lords great mercies toward you; who in your infancie from many perils most prouidently preferred you, and in your former raigne from many dangers miraculously deliuered you, and now to a most flourishing kingdome most honourably aduanced you. I doubt not, but as your Highnesse hath the like occasion, so with the Prophet you will vtter the same affection: *My soule praise thou the Lord, and forget not all his benefites;* as well appeareth to the great comfort of vs all, by that religious weekly erected exercise in your Highnesse Court. Your Maiestie well remembreth *Moses* counsell to the king: *that he should reade in the law of God all the dayes of his life, that his heart be not lifted up above his brethren.* Princes are set in slipperie places: if God stay them not, abundance of honor, pleasure, wealth may soone intangle the. This appeared in *Salomon*, who strangely fell and declined from his integritie. *Alexanders* example in forraine stories is notable, who in iustice, temperance, chastitie was a mirror to all Princes before he tasted of the pleasures of Asia. *Dionysius* for a while delighted in *Plato*, and seemed to be studious of Philosophie, but he quickly fell away; therein well resembled to a booke, wherein that which was before written, was soone blotted out. But in Christians, the mutabilitie of nature is corrected by the stabilitie of grace; and God *with whom there is no variablenesse, nor shadowing by turning,* shall so strengthen your royall heart, as that it be neither over-cast

Psal. 103. 2.

Dist. 17. 20.

2. Dionysius

Iam. 1. 7.

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with shadow, nor turned by change.

There are two enemies to Christian constancie enuie and flatterie: the one practiseth, the other perswadeth; that pulleth backe, this letteth to go forward; the last is the worst, the first least to be feared. Enuie followeth vertue, flatterie nourisheth vice: the first *Themistocles* well perceiued, who being yet young, said *he had done no excellent thing, because he was not enuied*: the other *Phocion* was not ignorant of, to whom when the people gaue applause for his oration: *What* (saith he to his friends) *haue I spoken anything amisse vnawares?* shewing that popular applause and flatterie doth often worke vpo some infirmitie. Many hatie preuented trecherie, that could not take heed of flatterie. *David* whom
2. Sam. 16. 3. neither *Abner* and *Amasaes* valour, nor *Achisophels*
2. Sam 11. wit could subdue, *Ziba* his false tale seduced, and smiling ease and prosperitie corrupted. *Nehemiah*
Neh. 6. 10. 14. could wel beware of *Tobiah* and *Sanballat*, that were threatning aduersaries, but he was most in daunger by *SHEMAIAH* and *Noadiah* dissembling Prophets. The way for Princes to auoide such flatterers, is to haue faithfull seruants and followers, as *David* saith:
Psal. 101. 6. *The faithfull in the land shall dwell with me, the vp-right in heart shall serue me.* *Lysippus* the Caruer did worthily reprove *Apelles* the Painter, because he had made *Alexanders* picture with a thunderbolt in his hand as a God; the other with a speare, honouring him as a valiant Prince. I doubt not but they are more pleasing to your Highnesse, that giue you that is due, then which ascribe that you will not take. Against enuie and trechery your Maiestie must oppose
your

ἐν τῇ ἐννοίᾳ
 ἀποφασίζον, ὅτι οὐδὲν
 ἐξαιρετικόν

ὅτι οὐδὲν ἄλλο
 ἢ τὸν ἀνθρώπου
 πρὸς τὸν θεόν

most excellent Maiestie.

your Christian innocencie and carefull circumspection; against flatterie, your Princely humilitie. As *Ambrose* well describeth the penitent king of Ninuie that humbled himselfe in sackcloth: *He forgetteth himselfe to be a king, while he feareth God the king of all: a straunge thing, while he casteth away his purple robes, and remembreth not that he is a king, he beginneth to be a king of Iustice, he did not lose his kingdome, but chaunged it to the better.* God graunt that to your Princely humilitie and Christian pietie may be added diuine constancie, that although archers shoot at you, some with darts of enuy & trechery, some with the bolts of flatterie; yet with *Ioseph* your bow may abide strong, and the hands of your armes strengthened to the end. *Agessilaus* well said: *I do so vse my selfe, that in no chaunge I be chaunged.* We all trust that this speech will be more truly verified in your Christian Maiestie then in that heathen Prince: which your firme, and (we hope) vnchaungeable constancie hath manifested it selfe in your stedfast resolution for the continuance of religion in sinceritie without mixture. Some haue preassed aheadie, if not presumed, to make request for toleration of their Masse, or rather Misse-seruice, for all is amisse in it: but they might know that the Arke and Dagon cannot dwell together: that *Hezechiah* will not suffer the brasen serpent to stand, nor *Iosias* permit the Chetemarims to execute their idolatrous seruice. They wold seeme to condition with your Maiestie, whose lands and persons are at your courtesie, much like the Athenians, who being forced to giue vp their citie to the Spartans, desired that Samos might be left: to whom

Oblatuscitur
se regē esse,
vbi Desi om-
nium regem
pertimelcit:
mira res, dū
abiicit pur-
puram, & se
regem horni-
num esse non
meminit, rex
esse incipit
iustitiz, reli-
giosus Prin-
ceps, nō per-
didit imperiū
sed mutauit.

Sam. 46.

Gen. 49. v. 23

24.

i. p. 112.

o. p. 112.

o. p. 112.

o. p. 112.

o. p. 112.

o. p. 112.

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[illegible]

1. *Leaves* - 10-15 cm long, 5-7 cm wide, ovate-lanceolate, serrated margins, dark green above, lighter green below.
 2. *Flowers* - Small, white, tubular, with five petals, arranged in terminal clusters.
 3. *Fruit* - Small, round, green, with a slightly flattened top, containing several seeds.

Exa. 4.3.

Quod pius
frater eripuit,
quomodo
putatis à me
reddendum,
cùm in eo &
religio & fra-
ter lædatur?
in obi. Valen.

ἐν πρώτοις ἐν
τῇ δικίᾳ σου
ποιήσου δαμο-
κράτεια

one wittily answered: *When you are not your owne, you would haue others to be yours.* Whereupon grew this Prouerbe: *He that hath not himselfe, would haue Samos.* We haue an English by-word, *Beggars must be no choosers*, so neither must petitioners be prescribers. Your Maiestie can answer such importunate & vnreasonable suiters, as *Zerubabel* answered the aduersaries of *Iudah*, that offered their seruice craftily to build the temple: *It is not for you, but for vs to build the house vnto our God.* And as *Valentinian* made answer to the Romaine Embassadors that made petition for the restoring of the idoll temples: *That which my brother (Gratian) taketh away, how can you thinke I should restore? In so doing I should both hurt religion, and do my brother wrong.* Postulet parens Roma, alia quaecunque desideret: *Let our mother citie Rome aske any thing esse which she desireth.* This good Emperour *Valentinian* being yet but young, was so resolute to continue the puritie of religion, that notwithstanding the instance of the Romaine Orators, and the counsell of all his Senatours that approued their petition, he would not graunt any libertie to Romaine idolatrie. *Lycargus* answer was very fit to one that perswaded, that the gouernement might be committed to the people: *Do thou first make triall in thy house, giuing thy seruants the rule.* So these that would haue diuerse religions in the Cōmon-weale, yet mislike that there should be any but their owne profession in their houses and families, their children and seruants being for the most part, if they may haue their desires, like affected to themselves. We thanke God for your Maiesties firmenesse and constancie

most excellent Maiestie.

stancie herein; praying heartily for the encrease of Christian zeale, strength and courage in your princely heart.

But as your excellent resolution is to haue the state of the Church and Commonwealth no worse; so we reioyce to heare of your princely consultation to make them both better. Alwaies the noble Princes Reformers haue added somewhat to their predecessors worke; and where the other left, they began:

David brought the Priests and Leuits to order: *Salamon* built the Temple: *Asa* tooke away Idolatrie: *Iehosaphat* remoued the high places: *Hezekiah* brake

2.Chro.14.3.

2.Chro.17.6.

2.King.18.4.

2.Chr.35.18.

downe the brasen Serpent: *Iosias* restored the feast of the Pascheouer to his first integritie: ynder *Nehemiah*

Neb.18.5.

the feast of Tabernacles was reuiued: So in England *Henrie* the eight expelled the Pope, and abolished Idolatrie: King *Edward* proceeded, and abrogated the Masse: *Queen Elizabeth* wet yet further, took order for recusants, seminary seducing Priests, & Iudasits: and somewhat it may be is yet remaining, either

to be amended or added by your Maiestie; for we doubt not, but that you haue set your heart to seeke the Lord; and with *Hezekiah*, to do that which is good

2.King.20.3.

in his sights. That saying of *Alexander* doth well fit a Christian Prince: It profiteth not to possesse all things,

To possesse
the world
and to do nothing.

and to do nothing. As we ioy to see you a possessor of the Crowne, so we desire to behold you an agent in

2.Pet.1.

Christs Church: we ioy from our hearts to see what reformation your Maiestie hath begun in the Commonwealth, in staying of monopolies, redressing of

2.King.18.4.

oppression and extortion by officers, restraining vnlawfull games vpon the Lords day. We do also as much

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2a. 43. l. 1.
p. 43. l. 10.
videl. 33.

p. 44. l. 1.

p. 43. l. 16.

much reioyce to thinke of your princely resolution
for matters Ecclesiasticall, *In restoring the reuenues of
the Church, and misliking the law of Annexation, in
maintaining the three estates of Parliament, in see-
ing that all Churches in your dominions be planted
with good Pastors.* And that euery Church may be
thus planted with a good Pastor, one should no lon-
ger be suffered to haue many; nor he that is no good
Pastor nor able to teach, any: and if the Pastor must
be planted in his Church, then to be plucked and
pulled from thence by long absence, is not fit. Thus
so many hundred Churches that want teachers shall
be supplied; and diuers hundred Preachers not yet
called abroad, shall be employed. But seeing a great
cause of an vnlearned Ministry is want of mainte-
nance, we thanke God for your Highnesse Christi-
an care also herein, *that sufficient prouision be made
for the sustentation of Ministers:* which may be fitly
done, if patrons were vrged to bestow their liuings
freely, and better order were taken for impropriati-
ons; that such as are of the Churches fee, be demi-
shed for the old rent to the incumbent Preacher; such
as belong to others, be charged with some conueni-
ent portion to issue forth for the maintenance of the
Pastor. But I presume not to prescribe a course, but
onely to giue my simple aduice. To our great com-
fort also your Maiestie hath declared your princely
care and desire, *that the doctrine and discipline be pre-
served according to Gods word:* whereas the first hath
bin in this Church by some with vnfound teaching
corrupted, as I haue partly shewed in the Preface fol-
lowing; the other by some much neglected, by o-
thers

thers not vsed well. There are bookes abroad main-
taining offensive doctrine, too much declining to
poperie, which haue done great hurt: it might please
your Maiestie that such dangerous bookes might be
inhibited; and because they are dispersed into many
hands, that they receiue some answer by publike al-
lowance, or sufficient satisfaction from the authors,
lest the infection spread further.

We also with thāks to God take knowledge of your
Highnesse Christian disposition to peace, that no *Prisp. 11. 116*
cōtention shold be in the Church about ceremonies
in your princely iudgement, indifferent; whereabout
the Church of England hath bene much distracted.

Lycurgus is said, to auoide drunkennesse to haue for-
bid the vse of vines. Your Highnesse in good time
may more easily remoue the iust occasions of of-
fence: or so indifferently moderate them, that they
breede no strife. God giue your Maiestie strength
in due time to reforme both those, and what other a-
buses are in Church or Commonwealth. Some per-
haps would haue your Maiestie to minister no phi-
sicke at all, as though the Church ayled nothing:

which were nothing else, but (with *Herodotus Selym-*
brianus in *Plato*) to make a long and lingring sicke-
nesse; who falling into an incurable disease, deuised
how to prolong death where he could not preuent
it. Some would haue *Heracitus* phisicke vsed to do
nothing but purge; who being sicke of a dropsie, de-
sired the Phisitian to purge him throughly, *to turne*
the abundance of showers into drought: so they would
haue all purged, not the superfluous humors onely,
but some profitable parts; as the very calling it selfe

*Plato γὰρ λέγει
τίσιν μάλιστα
πρόσκειν τοῦ
θάνατου αὐτοῦ.*

*ἡ ἀρχὴ ἐστὶν ἡ
περίσπασιν τοῦ
σώματος.*

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of reuerend Pastors and Bishops: who while they attend the sincere preaching of the word, and the vncorrupt administration of discipline, may (no doubt) do the Church much good. But the better sort desire neither with *Heroditus* nothing to be purged, nor with *Heraclitus* all things to be euacuated and purged; but rather approue *Hippocrates* method, that, what is euill may be purged, the rest to be comforted & strengthened. This was Saint *Pauls* course, *to purge out the old leauen, that there might be a new lumpe*. We would not the leauen, lumpe of dough, and all to be cast out; but the lumpe to be renewed, the old sower leauen to be reiected. Thus shall your Maiestie shew your selfe as *Hierome* saith of one, to be *Hippocrates Christianorum*, *A right Hippocrates of Christians* indeed; that you may say with the kingly Prophet *Dauid*: *The earth and the inhabitants thereof are dissolued, but I will establishe the pillars of it*. Your Maiestie as another *Moses*, can onely appease the strife betweene the Hebrewes; and as another *Constantine*, to reconcile the Church-ministers, who wrote thus vnto them: *Let me enioy good daies and quiet nights without care; if not, my griepe will be the more*. When your Highnes hath wrought this cure, you shal be no more troubled with petitions by day, nor careful meditations by night. *Aristippus* and *Aeschines* being fallen out, one asked the first, what was now become of their friendship; he answered: *It was asleepe, but he would awake it*. When your Highnesse hath awaked the peace of the Church, you shal sleep more quietly your selfe, and not be troubled any more with *Constantines* carefull nights. You are our

Salomon

1. Cor. 5. 7.

Psal. 75. 3.

Date mihi dies
tranquillos
& noctes cura
expertes:
quod si minus contin-
gat, necessum
est ingemif-
cere. Socr. l. 4

quod si minus
contingat, necessum
est ingemifcere.

most excellent Maiestie.

Salomon to iudge betweene vs: they that loue diuision, and to contend causlesse, let them haue the least part. *Theodosius*, when Catholikes and Heretikes put vp their libels to him, prayed God to direct him: so your Maiestie well knoweth that your direction herein must come from God. Diuerse complaints as lots, are cast into your Princely lap, *but the disposition thereof is of the Lord.* God (we trust, and for the same pray) will so dispose your royall heart, that the best cause may haue the first lot, the most honest suite the happiest issue, and the iustest quarrell the fairest triall. Faile not their godly desire herein (most gracious Prince) that neuer would haue failed you: who were resolu'd (I speake herein of mine owne knowledge) to haue aduentured their liues and states for your Maiesties iust title: who waited for you, *as for the raine*, and for the consolation of Israel. Faile not then (O noble King) the hope of Christs Church, yea the expectation of Angels, yea the trust that Christ hath committed vnto you, to be a *faithful seruant*, as Moses in his house: so, as one saith, *The eyes of men are not only cast vpon you, and the whole land setled to behold your life; but God and Angels expect your faithfull service.* God, we verily trust will not faile you with his spirit: but as the Prophet saith, *Whosoever calleth vpon the name of the Lord, shall be saued*: so your prayers and teares which you poure vnto God, shall both saue you and your people; as one said to *Augustines* mother, *Non potest perire tantarum lachrymarum filius*: the child of such prayers and teares cannot possibly perish or fall away.

Now as to our great comfort we enioy your Maiestie,

** 2.

iestie,

Socrat. 5. 10.

Prou. 16. 33.

Iob. 39. 23.

Heb. 3. 2.

In te vni putacunctorum oculi conuersos, & ad spectaculū vitæ totā confestim Angliam: Deus ipse cum omni Angelorum militia certamen tuum expectat. Hier. ad Demetr. August. conf. lib. 3. ca. 13.

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iestie, a nourishing father of Christs Church at home;
 so your Highnesse is expected to be a succour and
 comfort to other afflicted Churches abroad: though
 you are not as a head to direct them, yet you may be
 as a hand to helpe them; though not a roote to giue
 them life and sap, yet as a *wall for the small branches to*
runne vpon, to stay them vp: as it is said of *Ioseph*. It was
Iosua his honour, to ayde the Gibeonites their con-
 federates, against the combined Kings of Canaan.
Dauid was a captaine to all that were distressed and
 afflicted. *Hercules* is honoured in heathen stories, be-
 cause he trauelled through the world to remoue cru-
 ell gouernours. Noble *Alexander* is famous for the
 same, who conquered a great part of the world, re-
 ducing rude and barbarous people to ciuill life: who
 charged all to esteeme the *whole world as their coun-*
try; good men, as their countrymen; the bad, as aliens
and strangers. Our English Chronicles do blame
Henry the second for refusing to take the protection,
 and defence of the distressed Christians in Ierusa-
 lem, offered vnto him by *Heraclius* the Patriarke; the
 troubles that befell him at home are ascribed to that
 cause. But Ecclesiasticall stories make honourable
 mention of the Emperour *Theodosius* the younger,
 whose loue was such to the afflicted people of God,
 that being present to behold certaine publicke sights
 and shewes, and there hearing of the death of one *Io-*
annes, a cruell rebell and tyrant, presently left the
 playes, and went to the Church to giue thanks to
 God. Queene *Elizabeth* was a foster mother to all dis-
 tressed Christians; and I doubt not, but all Prote-
 stants in the world shall receiue comfort (in the cause
 of

Gen. 49. 22.

Iosua. 10. 5.

I. SAM. 22:3:

Ἀπαμεινύσθαι
ἐμμένοντα τοῦ
πυλῆος.

Πατρίδα μὲν
τῶν οἰκομένων
συγγενεῶς τοῦ α'
ζαΐδος, ἀλλο
φύλης ὅ τοῦ πο
ταμοῦ.
Fox p19.218.
col.2.

~~Secret. 7.23.~~

most excellent Maiestie.

of Religion) from your Maiesties fauour, in being a mediator for their peace, or succour for their reliefe.

But of all other, we the poore companie of schollers and students, haue greatest cause to reioyce in your Maiestie, whom now we haue obtained a learned and iudiciall patron of our labours and writings: whereas before, no gift or present was held to be more base, nor lesse regarded of all hands. Schollers bookes, the trauaile of the soule, the weakning of the bodie, the care of the day, and studie of the night, were not not so welcome to the most, as a Lawyers fee from the client, or a tenants new-yeares gift to his Land-lord. I your Maiesties poore subiect could speake herein by experience, what small hartening I haue had in the world for my poore trauels in the Church: but I will be sparing in mine owne cause. And yet I speake not this as though we expected our reward from men (though we be men, and had need of terrene encouragement:) but I am bold, a poore writer of this Church of England, to poure forth the common grieve and complaint of students in this behalfe, into your princely bosome. Bookes were growne into such small request, that many would scarce vouchsafe the reading of them; but few beare in mind who presented them: they were layed aside by the walles, or set vp onely to make a shew, as one faith: *Sacrorum opera ingeniorum in speciem & cultum parietum comparantur*; The labours of sacred wits were used onely to beautifie the walles.

Senec. lib. v.
de tranquillitate vitæ.

But now we trust, as Homers Iliads were accepted of Alexander, which he made the *scatolæ ipodidæ*, the furniture of his iourney; Terence workes of Scipio;

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Origens bookes of *Ambrosius*, whom he called *παρομιαν*, because hee continually prouoked him to write; and as *Hieromes* writings were esteemed of *Damasus*: so I doubt not, but scholers labours shall be as welcome to your Maiestie, as any other subiects presents. And in this confidence I haue bene bold againe to offer my seruice to your Maiestie. For as he that made that harpe wherewith *Thales* appeased the tumult of the Lacedæmonians; and he that built the ship wherewith *Themistocles* did defend Greece, had cause more to reioice therein, then in any worke beside: so to none else we more willingly present our labours, then to your sacred Maiestie, a generall procurer of our peace, and defender of Church and countrey; whose vigilant heart careth for all, whose diligent eye seeth for all, whose liberal hand reacheth vnto all. And not onely at this present, but while I liue, haue I purposed to consecrate my pen to the honor of your Maiestie (if God will & you please:) And I say with *Hierome*: *Quamdiu in hoc corpusculo sum, scribam aliquid gratum vobis, utile Ecclesia, dignum posteris.*

Prefat. in Da-
nielcm.

But here one thing I cannot pretermitt, to celebrate the great ioy of your Maiesties subiects for your princely acceptance of poore mens complaints, and the readie accessse to your royall person. It hath pleased your Maiesty to signifie herein, that it is your gracious pleasure and minde in giuing accessse to be so open and affable to euery ranke of honest persons, as that they may make their owne suites to you them selues, and not to employ others to be their intercessors. Therefore the King is said to go out and in before the people, that they

Barth. 46. 1. 13.

1. King. 3. 7:

most excellent Maieſtie.

they may haue free acceſſe vnto him in time & place
conuenient : that though it be not for the ſafetie of
the Prince to be ſo open as the Romane Tribunes,
whoſe doores night and day were open to all ſuters;
nor yet fit to be *locked vp and retired as the Perſian* Plutare. queſt.
Rom. 81.
kings; or as *Clearchus* of Pontus, that did hide him-
ſelfe and ſleepe in a cheſt; or *Ariſtodemus* king of P. 12. l. 19.
the Argiues, that did clime vp into his hanging bed
by a ladder, that no man ſhould come vnto him: yet
is it honorable (as your Maieſtie well knoweth, and
we hope will praſtiſe) for the Prince often to ſhew
himſelfe to his people, that they may flocke vnto
him *tanquam ad ſalutare ſydus*; as to a comfortable
ſtarre, as one ſaith; and to be free for all to come vnto,
as the altar. We ſhall not neede then (eſpecially the
Ministers of the Goſpell) to complaine with *Am-
broſe*, who ſuing to the Emperour for one *Higmus*
an ancient Biſhop adiudged to exile, *ne ſine veſte &* Epist. 27.
plumario pateretur extrudi, extruſus eſt ipſe: that he
ſhould not be thruſt out without his bed and clothes, was
thruſt out himſelfe. But we praife God for your Ma-
ieſtie, as the ſame father doth for the good Empe-
rour *Gratian*, of whom he ſaith: *ſcripſiſti tua totam* Epist. 126.
Epistolam manu, You wrote an Epistle with your owne
hand: whom he compareth to *Abraham* which kil-
led a calfe with his owne hands to entertaine the
Angels: *Nec in miniſterio religioſo aliorum adiumenta
queſiuit*; And in a religious worke ſought not anothers
helpe. For the like mercifull diſpoſition in your Ma-
ieſtie, in vouchſafing your ſelfe to attend the cauſes
of your ſubiects, we ſay with *S. Paul* to *Onesiphorus*:
The Lord grant that you may find mercie with the Lord 1. Tim. 1. 18.
in

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in that day.

Epist. 19.

Barth. p. 71. 3.

Prov. 9. 9.

Now lastly I craue pardon for my boldnesse and plainenesse of speech, not doubting but that your Maiestie approueth that saying of *Ambrose* vttered of noble *Theodosius*: *Neque imperiale est, libertatem dicendi negare; neque sacerdotale, quod sentis non dicere: It is nether princelike, to denie liberty of speech; nor ministerlike, not to speake what he thinketh.* And we are not ignorant of your royall disposition herein, to loue those best that are plainest with you: which emboldneth me to say with *Hierome*, *Malle[m] apud te veresundia parumper, quàm causa periclitari*; I had rather hazard my credite then the cause: but I trust I shall hazard neither, by any thing which out of a single heart, and loyall affection I haue vttered. I haue deliuered my conscience, discharged my dutie, and (I hope) not written otherwise then became me. I leaue the rest to your princely consideration, according to that saying in the Prouerbes: *Da sapienti occasionem, & sapiet amplius.* Thus I end with heartie prayer vnto God, so to strengthen your Maiestie with his grace, that you may be constant in all goodnesse to the end, zealous of his glorie to amend what is amisse, to supply what is wanting, to cherish the good, suppress the euill, relieue the oppressed: so shall your Highnesse do that which shall be acceptable vnto God, honourable to your selfe, profitable to his Church, comfortable and ioyous to your owne soule in the end. Go forward then, noble King, in your wel-begun course; follow your owne Christian iudgement, to practise as you haue prescribed, to performe as you haue purposed; consider that all
the

most excellent Maiestie.

the people of this land are your sheepe: the Lord hath made you the chiefe ouerseer and Steward, according to your princely name, both of Church and Common-wealth. Of this Stewardship you must one day render account vnto God: provide then, O Christian Prince, that you may do it with ioy. The Persian Kings alwayes appointed one in the morning to call vnto them; *Arise, O King,* ἄρῃς ὦ βασιλεῦς *and take care of these things which Oromasdes biddeth thee be carefull of.* But your Maiesties owne thankfull remembrance of Gods mercies, will suffice within to put you in mind, and sing as it were in your eares, what God requireth and you haue promised: and to thinke of *Mordecai* his speech to Queene *Esther*, *Who knoweth whether thou* ἔσθῃ 4.14 *art come to the Kingdome for such a time?* As for vs, we trust by Gods grace to see so happie a chaunge by this chaunge, that whereas we had thought our selues vndone, we may truly say as *Themistocles* did, who being exiled his countrey was better entertained in the Persian court, *We had* ἀνδραγαθήν αὐτοῦ εἰς πόλιν ἀνδραγαθήν *perished, if we had not perished.*

God graunt to your Maiestie a long and prosperous raigne; to your noble Queene happie continuance with you; and length of dayes to your honourable sonne, Prince *Henrie*, encrease of all princely graces with growth of yeares; and to your royall posteritie to raigne ouer this land, if it be Gods will, vnto the worlds end: and vnto you all an endlesse reward in heauen, for your faithfull seruice to Christ here on earth. And so I conclude with *Ambrose*: *Ipse me citius quam vos ob-*

A

liniscar;

(Gratiæ,
Valentinianæ)
apud Ambr.

*The Preface to the Kings most excellent Maies-
ties; & si vnquam sermo tacebit, loquetur affe-
ctus (Iacobe & Henrice) in vestris nominibus adba-
rere inuat, & delectat in vestri commemo-
ratione requiescere.*

Your Maiesties most hum-
ble subiect,

Andrew Willet.



The



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HE wise man in the Proverbes sayth, He that medleth with a strife that belongeth not vnto him, Is as one that taketh a dog by the eares. Prou. 26. 17. Theagenes was laughed to scorne of all, because he would be meddling in euery matter, and trying mai-

series with euerie one in running, wrassling, fencing; as though it were not lawfull for any to haue the victory where he was present. Left therefore I might be thought to be busie in other mens matters, and to intermeddle where I need not, to speake in a cause where I was not retained, and to defend a wrong where I was not iniured: first mine answer is this, that the defence of the truth belongeth to all: as an iniurie offered to the bodie, euery member is readie to propulse; and an enemy inuading the country, it is euery mans part to resist. Hierome wel saith: Feci vt hostes ecclesiaz, mei quoq; hostes fierent; I alwaies endeouored that the enemies of the Church should also become mine enemies. Augustine also saith, Incomparabiliter pulchrior est veritas Christianorum, quam Helena Græcorum: The veritie of the Christians is farre more faire then Helene of the Grecians: We ought therefore more to strine for it, then they did for the other. Beside, I haue not held up my shield at a shadow; no man striking me, or made answer, where no man called me; or run forward, no man thrusting me: for in three seuerall places it hath pleased this Popes champion to challenge me: and so hath to my thinking bid me the bafe, and cast downe his gauntlet for me to take it vp. I considered that it was not fit in this case to do as children, that being stricken, do lay their hands vpon the sore place and cry: but to requite him with the like that first gaue the aduerture, & to returne the smart of the blow vpon his face that first bent his

*De hoc in vltimo
non dicitur
quod sit.*

*August. Hier.
Epist. 9.*

*p. 63. l. 11. p. 88
l. 15. p. 119. l. 15*

*Quod si ad
nos uideret
examine per
magistros
sunt.*

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Hieron. ad
Theoph.

Deſ. H. ref. 1.

πλιντιον
του νικητου
του τουτουου ουου
λαυου.

fiſt. I ſay therefore with Hierome, Si ſuperbum ſit reſpondiſſe, multo ſit ſuperbius accuſaſſe: If it be thought an insolent part to answer, it is much more to accuse: and he is indged contentious, not which preuenteth a further miſchiefe, but first prouoketh thereunto. Neither can I concale, that to this enterprize I was incited and stirred up by the reuerend Lord Biſhop of London, by whose aduise and counsell I addreſſed my ſelfe thereunto: ſaying with Auguſtine, Ad compellendum non poteſt eſſe moleſtus exactor, quando ad reddendum deuotus eſt debitor: The exactor is not troubleſome in requiring, when the debtor is willing in rendring. I haue hitherto ſhewed the motives that induced me to this worke: now alſo I will briefly declare what I haue done. I haue diſcovered in this treatiſe aboue two hundred vntruths and ſlanders, by this libeller without al conscience forged, & without all modeſtie vttered: I haue answered all the poliſticke obiections, by him cunningly againſt the Proteſtants faith deniſed: I haue his owne engines, wherewith he would haue battered ours, vpon his owne foris returned. The buſineſſe (I thanke God) was not great, which I found in the vnfolding of this Alogicall (I ſhould ſay, Apologicall) Epiſtle. But as Cæſar ſaid of a certaine citie, which at the very first view he ouercame, Veni, vidi, vici: I came to it, I ſaw it, I tooke it: ſo may I ſay with Hierome, Sententias eius prodidiſſe, ſuperaſſe eſt: The very laying open of his ſayings, is a ſufficient confutation. His obiections required no long time to answer: to reſell his arguments, it was ſufficient to ſee them: and to ouerthrow his cauſe, it was enough to open his book. And as Lucullus ſaid of his enemies, that came againſt him in compleat harnesse: That it would be more labour to ſpoyle them, then to ſoyle them: ſo had I as much a do to collect his reaſons, as to confute the. The gaining of diuerſe peeces of this book which were negligently loſt, was more trouble to me, the the first framing of that which I had carefully writtē.

Now I haue alſo the more willingly thruſt my ſelfe into this buſineſſe, to make knowne to the people of God, the Lords vnſpeakable goodneſſe towards vs: who hath giuen vs a Prince reſolved to profeſſe in himſelfe and protecl in vs the ſame faith of the Goſpell, which was by Q. Elizabeth maintained: but ſtill

we

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we may exercise our pens against the common aduersarie. Of his Maiesties raigne we may truly pronounce, as the Prophet of Salomons: In his dayes shall the righteous flourish. P. sal. 72. 7. All those shall be sure, we verily trust, to live in peace and enjoy his fauour, that loue the truth and follow righteousnes. God hath sent vs another Theodosius, of whō Ambrose saith: Cūm omnes homines vobis militent, tum ipsi vos omnipotenti Deo, & sacrae fidei militatis: As al men do war & fight for you, so you for Almighty God and the sacred Faith. Phocion being asked of the Orators, what benefit he had bestowed upon the ciu: None but this (saith he) that while I was gouernor, none of you had cause to make a funeral Oratio: So I trust, that Religion hath gotten such an honourable patron, that Preachers the Orators of Christians, shall haue no cause to mourne for the persecution, trouble and imprisonment of such as professe the Gospel, as in former times of persecution vnder Popish tyranny, but to reioyce in the peaceable fruition of the Gospel. And how much are we to ioy in so Christian a Prince, who doth not onely publickely professe himselfe to be no Papis: but hath declared so sound a iudgement in some questions controuersed among Protestants, that we may all frō his princely mouth take out a new lesson, and learne to reforme our erroneous conceits? Our kingly Ecclesiastes saith, That all that is necessarie to saluation, is contained in the Scriptures, otherwise then some haue affirmed, that the light of nature and the light of Scripture ioyntly, not seuerally, are compleat to saluation: for hence it followeth, that the Scripture seuerally and alone is not compleate to saluation.

We are taught to vse onely Scripture for interpretation of Scripture, if we would neuer swarue from the analogie of faith in expounding: as Scripture is interpreted by Scripture, so the Scripture is drawne by Scripture, not by the authoritie of the Church. Beware to belecue with the Papis the Churches authoritie, better then your owne knowledge. How say some then, that the word cannot possibly assure vs, that we do well to thinke that it is the word of God?

No man is able to keepe the law or any part thereof, as the Apostle saith: That which was impossible to

Ambros. ex.
istit. 30. ad.
Theodof.

οὐκ ἔστιν ἰσχυρὸς ἄνθρωπος
την νόμον τηρῆσαι
καὶ ὁ νόμος ὁλόγος
ἐστὶν ἡ ζωὴ.

Baro. p. 12.

Baro. p. 13.

Baro. p. 7.

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the law, inasmuch as it was weake because of the flesh, &c. *how then, is it not impossible (in any sense) to be preserved frō all sin in this life? How can a man do more, and God approue more then is commaunded (as some haue taught) if we come farre short of that which is commaunded?*

If Faith onely iustificieth, as Protestants hold, and since we could not be saued by doing, we might at the least be saued by beleeuing: Basil. p. 8. how then can our workes be any meanes to blot out sinne, or to procure pardon?

If it be the property of faith to apply the promises: (for faith is a sure perswasion and apprehension of the promises of God, applying them to our soule, p. 11. as the Apostle saith: By grace are ye saued through faith. Eph. 2. 8.) how can the Sacraments giue grace, and be causes of Iustification, and as necessarie in their place as beliefe is selfe?

If whatsoeuer is not of faith, is sinne, Rom. 14. 23. Bar. p. 13. how can naturall workes be acceptable to God?

Medita in 20.
Recu. par. 1.
* 2. Cor. 3. 5.

If we cannot think any thing as of our selues: and if al that do good, are inspired of God therto: how is mā wil apt naturally to take or refuse any particular obiekt whatsoeuer?

Medita in 20.
Recu. par. 2.

If the Pope be Antichrist, and the head of a false & hypocritical Church: how then can the Church of Rome be the family of Christ? I hope Antichrist the head of that false Church, is no member of the Church of Christ, or belonging to his family.

Thus in these and diuers other such questions, wherein we haue bin distracted, our princely Ecclesiastes, as another Constantine, that decided the controuersies betweene the Christian Bishops, hath taken vp the strife: like as Archidamus being chosen an vmpire betweene two, brought them to the temple, charging them not to depart till they were agreed. If there yet be remaining any question or controuersie in our Church, let his Maiestie iudge betweene vs: his Catholicke and Christian iudgement may reduce vs to vniue and consent in religion. I say then with S. Paul: Let vs therefore as many as are perfect be thus minded; and if we be otherwise minded, God shal reueale the same vnto vs. Augustine saith wel to Hierome: Quiescamus ab his cōtentionib, nostre vitæ salutiq; parcamus; minus certè assequatur illa, quæ inflat, dum nō offendatur illa, quæ edificat;

Philip. 3. 17.

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edificat: Let vs cease from these contentions, and fauour our life and health; let that which puffeth vp be amended, while that which edifieth be not offended.

Now to such as haue a long time stood out, and refused to communicate with the Church of England, I would exhort them now at the length to be wiser, and not to suffer themselves any longer to be abused by that Romish generation, of whom that saying of the Prophet is true: Qui ducunt, seducunt vos; I they that guide you, beguile you. Ilay. 3. 12. The variance and enmity that hath bin of late between your false teachers, the ignatian Friers and Seminary priests, doth shew that they seeke not you, but themselves: you may say of them as Tully of Pompey and Cæsar, that were fallen out: Nolle se quem fugere, ignorare quem sequi debeat; That he knew whom to shun, but not whom to follow. I would they did embrace Hieromes Hieronym. ad Ctesiphont. In mentem tibi veniat, tunicam Saluatoris non à militibus fuisse conscissam; fratrum inter se cernis iurgia & litaris: imitari Ionam, & dicito, Si propter me ista est tēpestas, tollite me, &c. Remember that our Sauours coate was not rent of the souldiers; but you see the falling out of brethré, & reioyce at it: imitate Ionas & say, If this tēpest be because of me, take me and cast me into the sea. I do not wish these seditious seel-masters of Rome to be cast into the sea; but I would haue them cast out of the land, and sent ouer the sea, that our Church be no more troubled with them. England would do full well without them, it hath no neede of their Phisicke: as Pausanias answered a certaine Phisitian, that sayd he ayld nothing: Because (sayth he) I vse not you for my Phisitian.

Come then Gentlemen and louing countrimen let vs go vp to Gods house together; beware hereafter of the Pharises leauen: Let them alone, they be blind leaders of the blind, Mat. 13. 14. Why should you pin your faith upon the Popes sleene? hath not the Apostle said: Ye are bought with a price, be not the seruants of men. 1. Cor. 7. 23? See you not how that Cai-phas of Rome seeketh his owne glorie and dignitie: and would make kings and Princes his vassalls and subiects? Hierome said well: Si pacem habere non potest cum fratre, nisi cum Hieronym. ad subdito, ostendit se non tam pacem cupere, quàm sub pacis Theophil. conditione

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conditione vindictam; If he wil no peace with his brother, but as with a subiect, he sheweth that he desireth not peace, but vnder the colour of peace, reuenge: *this may better be pronounced of the proud Pope of Rome, then of the ambitious Patriarke of Ierusalem, of whom it was first uttered.*

Thanke God, which hath sent a Prince that wil reforme your error, & not nourish you in your superstitiō still: & God be blessed that hath raised vs vpsō Christian a king, that is as able by reason to perswade to the truth, as by law to enforce: for his constant resolution for religion we can neuer sufficiently be thankeful. He shall neuer need with Constantius that fauored the Arrians, to

Theodor. 33.
In Ant. Valentinian.

repent, fidem à se immutatā, that he had changed his predecessors faith: but as Ambrose saith of Valentinian: A fratre nollet se pietate superari; he would not be exceeded of his brother Gratian in pietie: so his Maiesty is not inferior, for care of religion, to his late renowned sister Q. Elizabeth. God giue vnto his Christian Maiesty long continuance, and strength to proceed in his happy course, and constancy to hold out his godly purpose to the end: that he may still come downe like the raine vpon the mowē grasse, & as the showers that water the earth; to be a

Psal. 73. 6.

comfort to his subiects, & a refreshing to the Church: that as we find him a carefull Governor, a godly Prince, a louing father, an example of all vertue and goodnesse better then the rest (as Leonidas king of Sparta said, I had not bene your King, if I had not bin better then you: so we again may shew our selues obedient and dutifull subiects, to pray for him continually, and dayly blesse him, Psal. 72. 15. That we neuer be vntankful to God, or vndutifull to him; nor unmindful of these great blessings of peace, continuance of religion, administration of iustice; nor weary of so happy a gouernment, as is expected, as the inconstant

ὁ βασιλεὺς τοῦ θεοῦ
ἐν τῇ πόλει τοῦ θεοῦ
ἐκ τῆς πόλεως τοῦ θεοῦ

Athenians were of Themistocles, to whom he well said: Are you wearied in receiuing of so many benefits frō one man? but that it may truly be said of vs, and all the faithfull subiects of the land: They shall feare thee as long as the Sunne and Moone endureth, from generation to generation. Pal. 72. 5. That his Maiesty now, and his royall posteritie our vs, may

καὶ ἡ πόλις τοῦ θεοῦ
καὶ ἡ πόλις τοῦ θεοῦ
καὶ ἡ πόλις τοῦ θεοῦ

raigne in all happinesse, godlinesse and peace, from generation to generation; which God grant.



THE ANSWERE TO THE FIRST SECTION OF

the Apological Epistle. Sect. 1. The frail-
tie and pronenes of man to sinne after
the fall of *Adam*.



WE see here verified the saying of
S. Paul, *That false Apostles are de-
ceitfull workers, and transforme
themselves into the Apostles of
Christ*, 2. Cor. 11. 14. and as Sa-
than doth transforme himselfe
into an *Angel of light*; so his mini-
sters can transforme themselves,
as though they were the *mini-
sters of righteousness*: so playeth this cunning epistler, who
devoting himselfe in this Libell to the service of Sathan,
in defacing the truth, and disgracing the true Church of
Christ which profesleth it; yet maketh a colourable en-
trance and plausible beginning, setting in the forefront
of this beadrole of lies, an euident, knowne and confes-
sed truth of *the fall of Adam*, and the generall corruption
and deprauation of nature from thence issuing. But as
Hierome saith, *Venenum sub melle latet*: There lieth poyson
hid vnder hony; and as *Ambrose*, *Quia sub nomine suo
culturam suadere non potest, sub alterius nomine suam cona-
tur implere voluntatem*, Because Sathan cannot perswade
his religion vnder his owne name, by another colour he
worketh his will: So doth this Sophister vnder this cloake
of vitering some trueth, seeke to shrowde and hide an
heape of lies and yntruths that follow; and seeketh to
winne credit and insinuate himself by speaking the truth;

Heretical cun-
ning to viter
some truth, to
make way for
error.

Ad Damas.

In Coloss. 3.

that he may be beleueed when hee telleth a lie: So well hath he learned *Democritus* lesson, *that it behooueth a man either to be good, or to dissemble.*

In this first section I finde some contradictions betwene this popish champion, and other writers of that side; I note also some errors.

Contrad. 1. He affirmeth, that by *Adams* fall humane nature is left to it selfe naked and disabled among so many enemies. Herein he speaketh truly, yet otherwise, then some of his fellows: for *Bellarmino* saith, *that man is of freewill now, si fuit ante lapsum, if he were before his fall.* He thinketh that man hath freewill in good things as well since his fall as before. He also affirmeth, *that mans freewill, with the helpe of grace and without it, if it be not urged by some temptation, Suis viribus bonum aliquod morale ita perficere, &c. by it owne power can make perfect some morall good thing that no sinne, therein be admitted.* If mans will can bring forth of it selfe, without the helpe of grace, a vertuous and good action without sinne, as *Bellarmino* saith; then is not mans nature left naked and disabled, as our countrie-man here saith: these speeches agree not.

Tom. 3. lib. 4. de
grat. & libr.
arb. c. 7. ar. 6.

Difference a-
bout freewill.

Lib. 5. de grat.
cap. 4. in fine.

Contradiction
among the Pa-
pists.

Contrad. 2. Touching sinne and iniquitie (he saith) *no spirituall law promulged by Adam, Noe, Loz, Iob, Moses, could weede it out: p. 3.* and *Christ Iesus, &c. that had bene both able and worthie to haue washed away, not only the malice and venome of sinne, &c. yet it pleased the diuine wisdom to leaue them as a penitentiall memoriall of our former demerite, &c. p. 4.* Here the Apologist affirmeth, that sinne by no law is weeded out, no not by the law of Grace vnder Christ, but that the venome and malice of sinne still remaineth. Wherein he thwarteth the Rhemish Doctors, who teach, *that good men keepe all Gods commandments, Luk. 1. sect. 6.* and *that the commaundement of louing God with all our heart may be kept and fulfilled, as farre as is requisite in this life, Luk. 10. sect. 5.* They seeme also to be of opinion, that some in this life may be so iust, that they neede no repentance: for they vnderstand that place *Luk. 15. ver. 7.* of iust men in deede, not of those, which are so in their owne

owne iudgement, such as the Pharisees were: if some men neede no repentance, then it followeth they haue no sin: for where sinne is, repentance is needfull: and if all the commaundements are kept of good men, then none are transgressed; and where no transgression of the law is, there is no sinne: for *ἀμαρτία*, sinne, is *ἀνομία*, transgression of the law, 1. Ioh. 3. 4.

But their euasion here will be this, that though euery sinne be a transgression of the law, yet *ἐκ conuerso*, the contrarie is not true, that euery transgression of the law is sin: and though the Apostle say, euery iniquitie is sin, 1. Ioh. 5. vers. 17. yet there the Greeke word is not *ἀνομία*, as before, but *ἀδικία*, by which he meaneth mans actual and proper transgression, Rhemist. annot. 1. Ioh. 3. v. 4.

Ans. 1. Your Latine text translateth both these Greek words, *iniquitie*, shewing thereby, that in effect they signifie the same thing: so that euery iniquitie or transgression of the law is sinne. And let it here be noted, that they refuse in this place their owne Latine text.

The Latine text refused.

2. That *ἀδικία*, iniustice, is all one with *ἀνομία*, iniquitie, or transgression of the law, it may bee prooued by S. Paul, Rom. 7. 12. where he saith, *the commandement is iust, breuia*, whatsoeuer then is against the law is vniust: if euery keeping of the law be a point of iustice, euery breach of the law is a point of iniustice.

3. Where the Apostle defineth *sinne* to be a *transgression of the law*, and according to the rule of schooles, *definitio & definitum*, the definition and thing defined are *conuertible*, it followeth that euery transgression of the law is sinne. And if it should be doubted whether the Apostle doe here set downe a definition of sinne, both *Augustine* and *Ambrose* doe follow the same definition: the first defineth sinne to be, *Omne dictum, factum, vel concupitum contra legem Dei*: Sinne is euery word, worke, or thought against the law of God. *Ambrose* saith, *Quid est peccatum, nisi diuina legis preuaricatio?* What is sinne, but the preuarication of the diuine law? *ex citation. Pet. Lombard. lib. 2. distinct. 35. a.*

Difference a-
bout naturall
corruption
and infirmi-
ties.

Contrad. 3. He calleth sinne and other infirmities remaining, *the penitentiall memoriall of our first demerite*, p. 4. The Rhemists affirme, that the motions of the flesh in a iust man doe not any whit defile the operations of the spirit, but often make them more meritorious for the continuall combat, that he hath with them, Rom. chap. 7. sect. 10. If they be the occasion of greater merite, how are they a penitentiall memoriall? they are rather to be reioyced in, then repented for, as occasioning and furthering meritorious works. Thus well doth this regular Frier, and those seculars of Rhemes agree in their doctrine. As he runneth into contradictions, so hee lasheth forth at the first into diuers errors.

Err. 1. He seemeth to thinke that originall sinne was onely deriued from Adam in these words: *The transgression of the first law-breaker was so venomous a seede to bring forth wickednes*, pag. 3. Whereas it is certaine that originall sinne takerh beginning from the transgression of both our first parents Adam and Eve: for as the Apostle saith, *The woman was in the transgression*, 1. Tim. 2. vers. 14. therefore the man onely transgressed not, and so consequently was not the author onely of sinne and transgression to his posteritie. Thus Ambrose witnesseth, *Adam & Eva primi illi ut generis, ita erroris parentes: Adam and Eva the first parents, as of our generation, so of our error*, in Luc. 13. And whereas it is said, *By one man sinne entred into the world*, Rom. 5. 12. that is so spoken, because man is the principall in the carnall generation, as Origen saith: *Non enim ex muliere posteritas, sed ex viro nominatur; non enim est vir ex muliere, sed mulier ex viro*: For the posteritie is not named of the woman, but of the man: for the man is not of the woman, but the woman of the man, Origen. lib. 5. in epist. ad Roman.

Original sinne
deriued both
from Adam
and Eve.

Pag. 4. lin. 8.

All Christs
suffrings need-
full for mans
redemption,

Err. 2. *The least drop of his immaculate and vnualluable blood, or the meaneest of his so many infinitely meritorious operations, had been both able and worthie to haue washed away, &c.*

We graunt, that in respect of Gods omnipotent power lesse

lesse might haue sufficed, then Christ for vs suffered; but in regard of Gods iustice, God could not otherwise haue bin fully satisfied, if Christ had not both in his bodie and soule the whole punishment due vnto vs sustained: as the Apostle saith, *It became him &c. to make perfect the prince of our saluation through affliction, Hebr. 2. 10.* And againe, the same Apostle testifieth, that both Christ himselfe was perfited, *triduitur*, by those things which he suffered, *Hebr. 5. 9.* and by his one oblation *triduitur*, hath perfited those that are sanctified, *Hebr. 10. 14.* So then, vnlesse Christ had died, the worke of our redemption had not bene perfited: for in his death and not before he sayd, *triduitur*, it is finished or consummate, *John 19. 30.* Then as Origen sayth, *Quod ad potentiam Dei omnia possibilis, quod ad iustitiam Dei possibilis solum qua iusta sunt.* In respect of Gods power all things are possible, in regard of his iustice those things onely are possible, which are iust. In *Math. Tract. 35.* So in respect of Gods absolute power Christ might haue suffered lesse, but his iustice considered, it became him to suffer all he did: simplie then to affirme, that the least drop had bene sufficient, is erroneous, for then all his other passions and operations had bene superfluous.

Err. 3. *All sexes and ages, men, women, children (except Pag. 4. lin. 11. some one or few excepted by a speciall writing of diuine exemption) little or much, originallie, or actuellie, haue bene defiled,*

P. 4. I pray you, where finde you this speciall writing of exemption, whereby more then one (which is Christ) were euer freed from sinne? I am sure no such writing of priuiledge can be found in the scriptures. Your meaning is, that the Virgin Mary was freed from all sinne both originall and actuell: but the scripture concludeth all men vnder sinne, *1. King. 8. 46. There is no man that sinneth not.* And Origene sayth, *Solus Christus sine macula est, qui peccatum non fecit &c.* Only Christ is without spot, which did no sinne &c. *Hom. 1. in Leuitic. Mary* confesseth her selfe to haue neede of a Saujour, *Luk. 1. 47. My spirit reioyceth in God my Saujour:* But Christ saueth

Christ only
exempted
from sinne.

The Virgin
Mary not pri-
uiledged from
sinne.

vs from our finnes, Matth. 1. 21. then *Mary* had sinne, from the which she was saued. So *Ambrose* sayth, *Non mirum si Dominus redempturus mundum diuinam operationem suam inchoauit à matre, ut per quam salus ab omnib. parabatur, eadem prima fructum salutis hauriret ex pignore:* No maruell if the Lord, being to redeeme the world, did begin his heauenlie worke in his Mother, that by whome saluation was prepared for all, she first should draw saluation from her pledge, *Ambr. lib. 2. in 1. cap. Luc.*

*De clamat.
lib. 9.*

Thus the Epistler with contradictions and errors beginneth his plea for the Pope-catholike religion: if he make such a beginning, what is the end like to be? *Scarrus* in *Seneca* was wont to say, It was as great a vertue, *scire desinere, quam scire dicere*, to know where to end, as to know how to speake. But I may say to this Orator, that it is as great a vertue *scire incipere, quam scire desinere*, to know how to begin, as to know how to end: if he trip thus in the beginning of his race, and thus enterfeare at the first setting forth, he is like to stumble and fall before he come to the end. *Seneca*, with whose sentence he closeth vp the first section, sayth, *Nemo tam timidus est ut malis semper pendere, quam semel cadere:* No man is so timorous, that he had rather alwaies hang, then fall downe at once: Epist. 22. And it had bene much better for him to haue as a restie iade fallen downe flat at the first and giuen ouer, then as a tyred hackney to go on as he doth, continuallie tripping and stumbling. May we not say vnto him, as *Hierome* of *Ruffinus*: *Persuadeas homini ne vescentium dentib. edentulus inuideat, & oculos caprarum salpa contemnat*, Perswade the man that being toothlesse, he enuie not those that haue teeth; and being as blinde as a mole, despise not those that are goate-eyed: *Hieron. Magno*. Such counsell had bene good for this Romish Rabbin, not to find fault with other mens sight being blind himselfe, nor to reprove them of error, being so erroneous himselfe. *Dionysius* aduice had not bene amisse for him: *à δὲ αὐτῶν τὸ σιγῆσαι, ἢ αὐτῶν τὸ λαλῆσαι*, either say somewhat better then silence, or else keepe silence.

Yet

Yet one thing more I haue to say to this Apologicall champion, before I leaue this section, that I maruell that he being, as I vnderstand, of the Ignatian order, which holdeth skorne to learne any thing at the secular Priests hands, should borrow this whole section (the first twentie lines onely excepted) word for word, with very little alteration from the preface to the booke, intituled, *A Dialogue betwixt a secular Priest and a lay Gentleman*, which was made by *W. W.* a secular Masse-Priest as it should seeme, against the ambitious practises of the Iudasites: Or if he be ashamed to acknowledge a secular Popish Priest to be his good Master, then it is like they both stole it from some other author, which is most like. And then I may say vnto him as *Archidamus* to *Periander*, *That being a good Phisitian, made euill fauoured verses, what moued thee, to desire of a good Phisitian to be counted an euill Poet?* So I say to him, that he was much ouerscene of a reasonable good translator, to take vpon him to be a bad author, thrusting that simplie vnder his name as his owne, which he might with more honestie confesse to haue beene borrowed. *Hierome* could haue taught him otherwise: *Ego, qui plus conscientia mea, quam nomini defero, furari tamen titulum eius, qui operis fundamentum iecit & construendi adificij materiam praeiuit, rectum non putat.* I, which yeeld more to my conscience then credite, thought it not right to steale the title from him, that first laid the foundation of the worke, and prouided the stufie for the building, *Perorat. epist. Origen. ad Roman.*

The Answer to the second Section: That not
this age of Protestants, but of Papists rather
exceedeth all other in errors and
practicall impieties.

THis Apologicall discourser, in this section taketh vpon him to discouer diuers errors and practicall impieties among the Protestants: which he doth so confusedlie for the manner, and so weakelie for his

his proofes and matter, that wee may say to him, as *Hierome* of *Iovinian*; *Magis misericordia dignus, quam invidia*: He is more worthie of pitie then enuie; *Dialog. 1. aduers. Pelagian*. And if he be the author which is supposed, *antiquū obtinet*, he keepeth the old wont of his fellow *Ignatius*, whose writings some of their owne fellowes complaine to be so confusedlie huddled together, that the paines are greater to marshall them into any good order, then to answer them. The same part he playeth here, heaping vp many things disorderly, and carying all along before him as with a violent streame of words: Like as *Theocritus* was wont to say of *Anaximenes*; *ἀρχὴν λέγει μὴ πρῶτον, ὡς ἂν ἔπειτα*: now beginneth the flood of words, and but a drop of wit: first I will examine his accusation of errors, and bring it into some order, vsing still his owne words:

That is no true Church or Religion, wherein many heresies and infidelities rainging are condemned and disclosed. P. 6. lin. 17. 24.

But among the Protestants many heresies and infidelities haue beene condemned and disclosed, which raigned among them. Ergo &c.

First, if the proposition were true, then should not the Church of the *Corinthians* haue beene the Church of *Christ*, among whom there were diuers heresies, according as *S. Paule* said vnto them, *There must be heresies among you, that they which are approued may be knowne.*

2. By the same reason the *Pagane Idolaters* might haue condemned the *Christians*, because there did spring vp among them farre more sects, diuisions, and heresies, then among the *Gentiles*, whereof *Augustine* sheweth the reason, *Non preferant nobis quasi concordiam suam, hostem quippe, quem patimur illi non patiuntur*. Let them not tell vs of their concord, for they feele not that enemy whom we suffer. *Quid illi lucri est quia litigant, aut quid damni, quod non litigant*: What should it profite *Sathan*, if they were at strife, or what hindrance were it, if they contend not? *eos unum licet sentientes possidet*, he possesseth them, though in vnitie, *de utilitat. ieiun. tom. 9.* In like

Secular priests
reply to F. Parsons
libell.
pag. 44. b.

1. Cor. 11. 19.

The reason
why there are
sects and heresies among
Christians.

like sort, it were not to bee maruelled at, though Papists were not deuided, for Sathan seeing them to agree together in a false religion, hath no neede by other meanes and engines to winne them : But where he seeth the true faith and doctrine to be receiued, there he bestirreth himself, by sects, schismes and diuisions to hinder the growth thereof.

3. I pray you, which is more like to be the true Church that which condemneth heresies, that they do not raigne among them, as the Protestants haue done, or that which suffereth and endureth them, as the Popish Church tolerateth Iewes, Paganes, Mahometanes, Maranes.

The Popish Church doth not onely suffer, but practise Iudaisme : for euery yeere their vse is to consecrate a Paschall lambe, in *Missal. Roman. in fine.* Vnder Adrian the 6. *Demetrius* an idolatrous Grecian, when the pestilence raged in Rome, was permitted vnder the Popes nose, *Pestilentia placando numini taurum immolare*, to sacrifice a bull to appease the Goddesse pestilence, *Paul. Iominus lib. 21. in fine.* And as for the Marani, being driuen out of Spaine, they were receiued in Rome by Pope *Alexander 6.* much against the minde of King *Ferdinandus: Onuphr. in eius vita:* And at this day in Spaine that abominable sect aboundeth : That Church then is rather to be reprocued, which tolerateth such prophane enormities, then that which condemneth and restraineth them. As the Church of Ephesus is commended for hating the workes of the Nicolaitanes, *Reuel. 2. 8.* but the Church of Thyatira is rebuked for suffering the woman *Iezabel*, that named her selfe a Prophetesse, *Reuel. 2. vers. 20.*

Iewes, Mahometanes, Pagans tolerated among Papists

4. These are contradictorie and repugnant speeches, for heresies at the same time to raigne and to be condemned : for in that they are condemned and disclosed, it is euident, that they raigne not : for where heresie raineth, it is approued, not condemned. Thus much of the proposition.

Secondly, let vs see the probations of the assumption. 1. Vntruth.
1. This unhappie age (saith he) hath hatched more errors, 1. Prooffe.

(he meaneth among the Protestants) *then ever any age or generation did in the schoole and regiment of Christ, &c. p. 5. lin. 26. 27.*

Whether
more heresies
haue risen
since the Gos-
pell reuiued,
then in any
age before.

Ans. 1. Though he could shew more errors to haue risen in this age, yet shall hee neuer prooue them to haue been hatched, fostred, or nourished by the Gospell or the doctrine thereof. 2. Neither can it be iustified that more errors and heresies haue been inuented in this age, then in any before: for within the space of two hundred yeers after Christ, more then an hundred grosse errors were broched. In these latter times the heresies that are, be neither in number so many (setting some diuersties in opinion aside, which are no heresies) nor yet of so great weight, and the most of them, are but the old heresies reuiued.

2. Prooue. 1. 2. He bringeth his second prooue from our historians, *from the Records and Registers of London, Norwich, from the first protestant Synode, &c. wherein so many heresies are condemned, &c. pag. 6.*

1. Ans. 1. Our historians make mention, that *ann. Edward. 6. 4. 1551.* that *Iane Butcher* was brent for heresie, that Christ tooke no flesh of the Virgine *Marie*: and *ann. Elizabeth. 3. 1561.* as hee noteth in the margin, one *Iohn Moore* was whipped for making himselfe Christ, and one *William Geffrey*, for saying he was the Disciple of Christ, till they both confessed, that Christ was in heauen. Will you from hence conclude, that the Church of England is no true Church, because it punisheth heretikes and phantasticall spirits? *S. Paul* may as well fall vnder your reproofe, for excommunicating *Alexander* and *Hymenæus*, which had made shipwracke of the faith, *1. Timoth. 1. 20.* and for condemning the heresie of *Philetus* and *Hymenæus*, *2. Timoth. 2. 17.* But this obiection of *Iane Butcher* condemned for heresie among Protestants, might well haue been spared by this Ignatian Frier, if he had remembered the like practise or course of one *William Postell* in France, a brother of his owne order, with an old superstitious beldame called *Mother Iane*: concerning whom

he

he writ a booke called, *The victorie of women*, wherein he maintained, that as Christ died for man, so his mother *Jane* was sent of God to saue women, and that the soule of *Iohn Baptist* was transfused into her. This wicked woman for these impieties was burned aliue by the sentence of the Parliament of Tolosa. But her diuellish instructer escaped, which had been more worthie of that punishment.

Iesuit. catech. lib. 1. cap. 10.

Now, whereas we are referred to our Chronicles anno 1554. which was the 2. of Queene *Mary*, if his meaning be to impute all errors and heresies, that spring vp, to the Church, where they begin, this instance toucheth the popish Church then flourishing, it tendeth not to Protestants disgrace. If hee send vs to the storie of one *Elizabeth Croft* there mentioned by *Stow*, which counterfeited a spirit speaking in a wall, and vttered diuers words against the Queene, the Masse and confession, &c: we can requite this narration, with a like storie of another *Elizabeth* surnamed *Barton*, a Nunne, called the holie maide of Kent, in King *Henry* the 8. his raigne, which faining her selfe to be in a traunce, as though she had been inspired of the holie Ghost, spake diuers things against the King, and his proceedings, inueighing also against the Gospel, which she called heresie: With this hypocrite diuers Priests and Monkes were confederate, and among the rest your great champion Bishop *Fisher*: whereof some were attainted of treason, and iustlie executed: the Bishop with other were condemned to prison and forfeited their goods: you cannot shew vs such a conspiracie of Protestants, with the first *Elizabeth*, as it is euident there was of Papists with this latter. Now sir, tell vs, what haue you gained by referring vs to this place of the Chronicle?

Stow anno 2. of Queen Mary.

Fox. p. 1055.

2. The Registers of London and Norwich will tell vs, that some Anabaptists haue been burned for heresie, and one *Ket* for Arrianisme and other impieties, and that reuerend Synode mentioned hath condemned both these and other heresies: what of al this? vpon these premises will you inferre the Protestants of England, that doe thus

*Isidor. lib. 8.
Etymologiar.
cap. 5.*

proceede against heretikes, to haue no true Church. And that this (Epistler) may see his owne follie, by the same reason one may conclude, that because the first Nicene Synode condemned the Arrians, the first Constantinopolitane the Macedonians, the Ephesine the Nestorians, the Council Chalcedonens. the Eutychians, the 2. Constantinopolit. the *Trinitie* or *Patripassians*, the 3. Constantin. the Monothelites: because *Augustine* condemneth 90. heresies, and *Isidore* as many, that therefore these were not of the true Church. Shall the Protestants Synode be reproued for condemning the same heresies, which in generall Councils were anathematized? and by the same reason that the Canons of our Synode are censured, may not *Gratians* decrees (their owne darling) be controlled, which condemne 90. heresies, *Caus. 24. q. 3. c. 39.* these are but loose arguments: he shooteth at the marke, as a blind man at crows, and as that vnskilfull archer, who shooting wide, *Sratonicus* the Harper standing by, ranne and stood at the marke, and being asked why, answered *maior, that I be not hit*: as little need we to feare this blind archers darts, for they come not neere vs. But as *Hierome* said to *Vigilantius*: *Risimus in te proverbum, vidimus camelum saltitantem*: We smile to see the prouerbe verified vpon you, a Camell dauncing: So as soone may we see a Camell daunce, as this Cauiller performe what he taketh in hand.

3. Prooffe.

3. His third probation is from a particular enumeration of diuers heresies and infidelities pretended to be amongst vs: as *Arrians, Eunomians, Vigilantians, Nestorians, Eutychians, Grecians, &c.* pag. 6.

Slaunder or
vntruth. 2.

Ans. 1. Some of these heresies, are malicious slaunders of our Church: as *Arrians, Eunomians, Nestorians, Eutychians, Grecians, Anabaptists, Catharists, Hermicians, Julianes*, our Church neither knoweth their names, or any called by them, nor yet their heretical opinions: We neither denie the diuine nature of Christ with the Arrians & Eunomians, nor diuide his person with the Nestorians, or confound his natures with the *Eutychians*, nor denie his humanitie

humanitie with the *Anabaptists*, nor the proceeding of the holie Ghost from the Sonne with the *Grecians*: neither doe we hold any to be pure without sinne as the *Catharists*, nor denie the grace of baptisme to children with the *Hernicians*; neither make two beginnings one of good, another of euil, as the *Manichees*; nor affirme with the *Donatists*, the Church of God to bee limited vnto a certaine place, as they to Africa: all these heresies we accurse, and vtterly condemne.

But the Papiſts are the men rather, which are blemished and spotted with these heretical opinions: with the *Arrians* they hold Christ not to be God of himselfe: with the *Nestorians* they in effect make two Christs, one offered in the sacrifice of the Masse, another to whom they offer in heauen: with the *Eurychians* they take away the truenes of Christs bodie, making it to bee in a thousand places at once: with the *Anabaptists* they extenuate his humanitie, denying that he opened his mothers wombe: they affirme that the commandements may be kept, and so in effect are *Catharists*; for where the law is not transgressed, there is no sinne: they make a Sacrament of Confirmation, as a supplement of Baptisme, and so denie grace of Baptisme to be sufficient, and are herein like the *Hernicians*: with the *Manichees* they condemne the marriage of Priests: as the *Donatists* did tie the Church to Africa, so they to the Papacie of Rome.

Papiſts come
neerer Arriās,
Nestorians,
Eurychians,
&c. then Pro-
testants.

Some of these, as they are imputed to Protestants, wee denie to be heresies at all: as that of *Vigilantius*, that reliques are not to be adored: of *Iovinian*, that neither fasting, nor virginie is meritorious: of *Aerius*, that prayer is not to be made for the dead: of *Wickleſſe* such opinions we receiue, as are agreeable to the Scriptures: if either he, or any of those before named, held any thing vnfoundly, not warranted by the word, wee binde not our selues to their opinions.

* *Par. 3. distin.*
ſ. c. 1. Urbanus
denieth that
we are pleni
Christiani, full
Christians
without con-
firmation.

Some of the heresies and schismes rehearsed, the Church of England condemneth, though such, wee denie not, but haue been found amongst vs: as *Brownists*, *Bar-*

rowists,

Papists one
charge an o-
ther with Ana-
baptisme, A-
theisme.

Iesuit. catechif.
lib. 3. c. 1.

Laquetts
Chronie.
ann. 1534.

Preface to Ie-
suites cate-
chisme fol. 6. a.
in margin.
Manifestat.
pag. 112. a. pag.
86. 2.

Relat. p. 42.

Replie to ma-
nifestat. p. 91. a.
Manifestat.
p. 32. b.
Replie p. 38. b.

Luk. 19. 12.

Ad Ctesiphont.

rowists, Kettists, not many pretenders, to be Prophets
very fewe.

Some of them are obiected to the popish sectaries by
their owne fellow popelings, as *Anabaptists, Antichrists,*
damned crew, Atheists.

The Iesuities are charged with Anabaptistrie by their
fellow Catholikes, binding themselues so by the vowe of
obedience to their superiors, that they are disloyall to
their Princes. And it is certaine that the Anabaptists
hold the Pope to be better then *Luther*, which sheweth
that Poperie commeth neerer to Anabaptistrie, then
Protestancie.

They also call the Iesuities *the chiefe captaines of Anti-
christ, out of whose sect it is very probable (say they) that*
man of sinne shall rise.

In like sort the Priests call the Iesuities plots *the infer-
nall consistorie.* The Iesuities say, *some of the Priests stand*
in the state of perdition, thus by their owne testimonie it
appeareth who is the damned crew.

Likewise who are the Macheuils and Atheists of these
dayes, they shall speake themselues. The Priests say of
the Iesuities, *that they are the societie of the Denill, and*
schoole of Machenelisme. And Parsons chargeth all them
again to be Atheists, Heretikes, Apostataes, that inueigh
against him.

The Popish Priests call the Iesuities *Donatists*, reuiued
Arrians: the Iesuities againe charge the Priests with
Anabaptisme. Thus then we see by the confession of our
aduerfaries themselues, who are the Atheists, Antichrists,
damned crew, the Anabaptists, Arrians, Donatists of these
dayes. May we not now say vnto him with the words of
the Gospell, *with thy mouth will I iudge thee, o euil servant?*
And as *Hierome* saith, *Sententias vestras prodidisse superasse*
est: Your owne confession is your conviction. And herein our
aduerfaries as *Democritus* said, *ἐλάττω αἱ λόγοι τῶν λόγων*
ἐλάττωται: they bring forth blinde accusations, as bitches do
blinde whelps: so being blinded with inalice against the
Gospell, they lay those things to our charge, which they them-

themselves are guiltie of.

4 His fourth probation is from the writings of *divers* 4. *Prose.*
chiefe Protestants in Germany, who do condemne every one
another to hell for heresie and infidelitie in the greatest ques-
tion of iustification, sacraments, originall sinne, predestina-
tion, of faith, of the law, of the Gospell, of the nature of Christ,
his descending to hell, &c. p. 7. Vntruth 3. see
the answer.

Ans. First, these dissensions given in instance, are be-
tweene those which are called Lutheranes and vs, who
wherein they differ and dissent from vs, come neerer to
the Papists, then Protestants, as in the opinions of the
corporall presence in the Eucharist, of the vbiqutic or
omnipresence of Christes bodie, of free will, vniuersall
grace, hypotheticall election, faith of infants, and such
like: but among the Protestants that purely professe the
Gospell of Christ, and especially in *England*, there is no
difference or dissent in any of these points, or those be-
fore objected, or in any other substantiall point of faith.
If it shall be objected that among vs some question there
is concerning the descent into hell, it is not of the truth
and substance of the article, which no Protestant denieth,
but of the manner onely, wherein there is as great a differ-
ence in the popish Church, for *Durand* a principall Doc-
tor of that side maintaineth contrarie to the opinion of
the rest, that Christ did not descend into hell, *secundum*
substantiam suam, sed per effectus quosdam, not in the sub-
stance (of his soule) but onely by certaine effects, whom
Bellarmino of purpose confuteth.

The article of
Christ's desc-
ension into
Hell denied of
no Protestant.

M. 3. dist. 22.
qu. 3.

Bell. lib. 4. de
Christo. c. 15.

Secondly, neither needeth the aduersarie to object a-
gainst Protestants this diuision betweene them and the
Lutheranes, seeing there is as great a rent in the Papall
Church: for the whole Church of *France* dissenteth from
the common opinion of the Romanists, in very princi-
pall points: they to this day do not acknowledge the
Pope to be aboue generall Councels: and for this cause
they do not submit themselves to the decrees of the late
Tridentine Synode, neither take it for a generall Coun-
cell. They refuse also the sixt booke of the Decretals,
and

Dissension in
the Church
of Rome.

Decree of the
Parliament of
Paris an. 1594
against the
Iesuites,

and of late by a publike Edict they haue expelled the whole order of Iesuites out of the kingdome of France, who are in other places of the Popes dominion of greatest credite and estimation.

Thirdly, though the intemperate heate of some Lutheran writers can not be excused against the Ministers of the reformed Churches, as sayling both in the cause which they handle, and in the manner of handling (for among our selues such bitter inuectiues are not vsed) yet of all other the rayling of popish sectaries one against another most exceedeth, as may plentifully appeare in the late writings and bookes of the Popish Priests and Iesuites set forth against themselves.

Papists rayle
one vpon
an other.

The Priests call their Iesuited Arch-priest *traiterous*, a *vassall*, *parasite*, *idoll of the Iesuites*, a *puppie dauncing after the Iesuites pipe*, *Manifestat. p. 25. a.* The Iesuites they call *knaues*, *conspiring companions*, *Man. p. 32. b.* They charge them with *traiterous*, *blasphemous words*, *Man. p. 35. a.* with *coggerie*, *blasphemie*, *Manifest. 53. b.* with *erroneous and hereticall doctrine*, *Manif. p. 106. a.* *damned for heretikes*, *p. 105. a.* *progenie of vipers*, *blasphemous wretches*, *prond pharisees*, *Man. 108. a.* *traiterous positions hatched in hell*, *Replie, p. 67. a.*

Frier Parsons
set out in his
colours.

Against Frier Robert Parsons in particular the Priests thus bestirre them, they compare him to *Robin Goodfellow*, *Rep. p. 79. b.* they call him *the faxed father*, *Rep. 67. a.* a *diabolically, unnatural, wicked fellow*, *Man. p. 107. a.* *curst be the houre wherein he was borne*, *this child of sinne, of sacriledge, of iniquitie of the deuill*, *ib. b.* *he hath shaped the declaration of the spirit of Sathan*, *Rep. p. 102. a.* And of all the Iesuites in generall they thus speake and write, *the Iesuicall ghosts*, *and such wicked spirits*, *as transforming themselves into angels of light, do leade more soules to hell, then the friends of most veltie shape appearing in their owne proper colours*, *Man. p. 81. b.*

Now on the other side let vs see how Frier Parsons requirerth their kindnes, he chargeth them with *follic*, *pyrenzia*, *Man. fol. 11.* with *erroneous hereticall positions*, *f. 13.* *perfidious synophanes*, *f. 17.* with *lies*, *faulse calumniationes*, *in the conscience.*

conscience. f. 41. He further saith, *they lye notoriouslie against their conscience. f. 46. egregious foolerie. Man. f. 63. wicked companions, consciencelesse rayling people. f. 90. franticke, possessed, mad, insolent. f. 94. Apostata in heart, traiterous and Judas like natures. f. 98. vsed of the deuill. f. 83. diuelish distraction. f. 94. diuelish hatred. f. 98. assault of Sathan vnder Priests coates, &c. f. 99.* So I trust, that the saying of Christ will shortly be verified vpon this Sathanicall broode, as it beginneth, thanks be to God, to be in part fulfilled in England alreadie, that because Sathan maketh insurrection against Sathan, his kingdome is at an end, *Mark. 3. 26.*

Now, I hope, by this it is euident, who they are, that condemne each other to hell, not Protestants but Papists: for thus, as we see, they hew one at another, and one whet an other, as, *οὐδὲν ὁ ἀλλήν ἰζὺν*, one yron sharpneth an other, as *Salomon* sayth, *Prou. 27. 17.* and though their toongs be also whet against the truth, yet shall they not preuaile: the more they hewe at it, the more shall it flourish, like as the plant: *ὁ κόψας τὸν σπόρον αὐτοῦ ἐν ὁσπέρῃ αὐτοῦ*: which being cut, doth sprout and contendeth with yron. But because they brag in their talke, and swords are in their lips, *Psal. 59. 7.* this reward they shall haue (which we see now come to passe) their owne toong shall fall vpon them, *Psal. 64. 8.* And as *Origen* saith, *surget gens contra gentem, i. heresis contra heresin*, one nation shall rise against another, that is, one heresie against another, as the heresie of the Iesuites against the Priests.

Traſſat. 28. in Matth.

The fift probation is from a particular induction of diuers sects among the *Germanes* to the number of 37. and affirmed by the computation of *Caspar Vlenbergius* to be 260. knowne sects: by *Oecolampadius* 77. diuisions are confessed, and *Luther* is produced a witnesse, affirming as many religions to be among them as men. p. 7.

5. Prooſe.

Vlenberg.

cauſ. 22.

Vntruth. 4.

Anſ. 1. If all this were admitted without contradiction, that so many diuisions were among the Protestants, it were no sufficient argument to condemne our religion: for then by the same rule, the Idolatrous Paganes might haue disproued the Christians faith, because they were

*Augustine de
heresibus ad
Quod vult
Deum.*

diuided into so many fundrie sects, *Simonians, Man-
drians, Basilidians, Nicolaites, Gnosticks, Carpocratians,
Cerinthians, Nazarites, Ebionites, Valentinians*, and diuers
others, to the number of fourescore and tenne, rehearsed
by *Augustine*.

2. These sects by him noted hauing their beginning
in Germanie, disgrace not the Protestancie of England,
that is not so distracted. And whereas the freedome of
that countrey, and of many chiefe cities there, forcing no
mans conscience, but tolerating diuers religions, might
seeme to giue way to this diuersitie, therein the fault is
rather to be imputed to the politike state, then to the Re-
ligion professed.

*Sects among
Protestants
neither many
nor in matters
of weight.*

*Vlenberg.
Caus. 9. p. 323.*

*Oecolampad.
aqua respons.
ad Luther pra-
sation.*

*God lib. 4. tit.
20. l. 2. Vale-
rian.*

3. It is vntrue that *Vlenbergius*, *Caus. 23.* numbred
260. diuisions among Protestants: for in that place he
treateth of no such thing. And *Caus. 9.* where he profes-
sedly setteth forth the sects among Protestants, he by
searching euery corner, by deuising and inuening new
sects, and new names of sects, can find in al but 34. where-
of fourteene are diuisions among the Anabaptists: among
whom by the testimonie of *Sebastianus Francus*, there al-
leged by *Vlenberg*, there were 70. seuerall schismes at
the least. But what is that to vs? Those 77. differences
which *Oecolampadius* mentioneth, are objected to the Lu-
therans, and concerne not English Protestants, and they
were but in the diuers explications of Scriptures, and, *in
quibusdam phantasys*, in certaine phantasies, as he saith, not
in any substantiall points of faith. Neither is the testimo-
nie of *Vlenbergius* much to bee weighed against Prote-
stants, being himselfe a professed Romanist, and domesti-
call, as it were of that familie: and the law saith, *Domesti-
ci non sunt idonei testes*: The Domesticals, or of the same
household, are not fit witnesses.

4. *Caspar Vlenberg*, and this shamelesse detractor from
his mouth, haue vsed great sleight and cunning in muste-
ring of these sects together: for fixeene of this number
doe all belong to the Anabaptists: Muncerians, Aposto-
licks, Separates, Catharists, Silentiares, Enthusiasts, Ecsta-
sists,

lists, Free brethren, Adamites, Hutites, Augustinians, Monasterians, Bocaldians, Hofmannists, Georgians, Mennists. What vnfaithfull dealing is this, to impute vnto the Protestants those heresies, which are by them condemned, both by the writings of * Protestants, and by their iudiciall proceedings? as *Muncerus* was beheaded in Thuring, *Hoffman* imprisoned at Strausburgh, and died in prison: *Dauid George* dying at Basile, was taken vp after he was buried, and by the sentence of the Senate burned anno 1556. all which *Vlenberge*, was not ignorant of. Beside, among the tenne sects of the Lutheranes, there are falsely reckoned vp by *Vlenberg*, the Antinomians which were aduersaries to the law, and the Osiandrinnes whose error was, that men are no otherwise made iust, then by Gods essentiall iustice: both which heresies are condemned by the Lutheranes. And as for *Stancarus*, they may take him and his followers on their owne side: for he approveth neither *Luther*, *Melancthon*, *Bullinger* or *Caluine*, liking better of Popish writers: for thus he writeth: *Plus Lib. contra Ti- valet unus Petrus Lombardus quam centum Lutheri, &c. gurios.*
One Peter Lombard is of more value, then an hundred Luthers, two hundred Melancthons, three hundred Bullingers, foure hundred Peter Martyrs, five hundred Caluines, who if they were all pounded together, there would not come forth one ounce of true Theologie.

* *Heidelber- gens praefat. ad colloqu. Franc- kensbalens.*

Mansfeldens. tit. de Antinom. fol. 89. Mansfeldens. tit. de Osiandrin. fol. 228.

Plus Lib. contra Ti- valet unus Petrus Lombardus quam centum Lutheri, &c. gurios.

Vlenberg. caus. 9. sect. Lutheran. 5.

In the fourth place he produceth the Maiorists, so called of *George Maior*: who did hold, that good works are necessarie to saluation: as though euer any Protestant held otherwise. And where he imputeth to the Flacianes, that good workes are not necessarie, but rather pernicious *ad salutem*, pernicious to saluation, it is an impudent slander: and yet of these two he maketh diuers sects. The Lutheranes, Adiaphorists, who retaine diuers ceremonies, and Vbiquitists, that hold the omnipresence of Christ, are al one: yet he would cunningly make three sects of them. The *Substantiarians*, *Accidentarians*, the first holding originall sinne to be of the substance of man, the other but an accident, were no sects, but priuate opinions of some

translators

D 2

men,

ment, as the first is imputed to *Flacius Illyricus*, of whom he once before named the Flacians.

Concerning the diuision among Caluinists, which are tenne in all: he either maketh some particular opinions into sects, as Carlostadians, Zuinglians, Oecolampadians: or vrgeth some differences in externall matters, not in religion, as *Consistorials*, *non Consistorials*: (for Puritanes and Caluino-papists, are termes of his owne deuising) or in proceeding, as Clancularians, that liue secretlie among the Lutheranes, and yet dissent from them; *Politikes*, that loue peace; *Causarians*, that are turbulent: which two last termes are fitter for their politike Papists and secular Priests, and *Causarian* or turbulent Iebusites, then for Protestants.

5. He reckoneth vp mens particular opinions, and maketh so many sects of them: as the *Stancarianes*, *Flacians*, *Maioirists*, *Carlostadians*, *Zuinglians*, *Oecolampadians*: which reckoning, if it may goe for payment, in multitude of sects, the Popish Church shall farre exceede: there are already more then 300. differences of opinion noted; and found out among Popish writers: As *Arius Montanus* holdeth, against the common opinion, that the Hebrew Scriptures onely of the Old Testament are canonical: *Dominicus à Soto*, that things commaunded of God may be vowed: *Nichol. Cusanus*, that Popes haue erred: *Peresius*, that it is vnlawfull to make the image of God: *Durand*, that the bread in matter is not changed, or *transubstantiate*: *Lindanus*, that the canon of the Masse *redundat*, is in some points superfluous: *Capreolus*, that cōtrition doth not merite: *Alphonsius*, that matrimonie is no Sacrament of the New Testament: *Catharinus*, that a man may be sure by faith of remission of finnes: *Gabriel*, that indulgences doe not profit the dead. In these and some hundred such points, diuers particular writers of the Popish profession doe dissent from the common opinion: wee might with greater reason charge them with so many sects, of *Montanists*, *Sotists*, *Cusanians*, *Peresians*, *Durandists*, *Lindanians*, *Capreolists*, *Alphonians*, *Catharinists*, *Gabrichians*,

Caspar. Vlen-
berg. caus. 9.
sect. sacramen-
ter.

Tetrastyl. pill. 4
part. 4.
Synops. Pap. in
fine 2. table.
Lib. 7. de iustit.
qu. 1. art. 3.
De concord lib.
2. cap. 5.
Peres. de tradit.
par. 3.
Durand. in 4.
dist. 11. q. 3.
Lib. 3. de inter-
pret. scriptur.
cap. 3.
In 2. dist. 40.
Alph. lib. 11.
cont. laref. 3.
Cathar. apolog.
cont. Dominic.
à Soto.
Gab. lec. 57. in
can. Missi.
Diuerſitie of
opinion in the
Romane
Church.

Gabrielians, and such other, then they haue inuented new names of strange sects, not heard of among vs, vpon some mens priuate opinions and phantasies.

6. Beside, there are in the Popish Church an hundred knowne sects of Monkes and Friers: Augustinians, Carmelites, Carthusians, Dominicans, Franciscans, Celestines, Cistercians, Hieronymites, & the rest, the true Catalogue whereof to the number of 101. is set downe by Master Fox, p. 160. Divisions in the Church of Rome. Far, that worthie Chronologer. Further, 23. schismes haue beene alreadie in the Papall Sea, that wee say nothing of the diuisions in the Popish Church betweene the Guelphs and Gibelines, Thomists and Scotists, Diuines and Canonists, Nominals and Reals: betweene the gray Friers and Doctors of Paris: the Dominicks and Franciscans about the conception of the Virgin Mary, anno 1509. And now Math. Paris. fol. 167. betweene the secular Priests, and irregular Iesuits.

Now, let this (Pistle-maker) cast his accounts, and I think he will find, y^e he hath gained nothing by this accusation of the multiplicite of schismes: he should first haue pulled out this beame out of the eie of their Church, before he had take vpo him to espy a mote in ours. But it falleth out to him, as *Enripides* saith: *unde per ipse ad Paulem*. *An angrie man neuer consulteth any thing well*: So his rage and malice against the Church of Christ, carieth him to vtter things against himselfe: for this false charge of schisme and heresie, is truly returned vpon their Church: to the which that saying of *Ambrose* may fitly be applied: *Heresis velut quadam hydra fabularum vnteribus suis creuit, & dum saepe reciditur pullulauit*: Heresie (amongst them) as that Serpent Hydra in the fable encreaseth by the wounds thereof, and where it is cut, it sprouteth forth againe. Thus much of the first part of this section, concerning the objection of errors.

The second part of practick impieties.

For the strengthening of this accusation, three proofes are produced. First, the multiplicite of sinnes. Second-

ly, the multitude of statutes. Thirdly, the testimonie of Protestant writers that complaine of the impiecie of these times, pag. 8. 9.

Alloose argument.

For the first, he appealeth to the testimonie of Iudges, records of Courts, &c. contentions betweene tenant and tenant, Lord and Lord, Lord and tenant, &c. to the rich estate of so many Lawyers, pag. 8.

1. Cor. 1. 3.

Ans. 1. Although the multiplying of suites, and aptnes to goe to law, and that for trifles, be not commendable, yet it is no sufficient argument, to disable and make a nullitie of a Church: for euen the Corinthians, to whom S. Paul doubteth not to ascribe the name of the Church of God, were contentious, and full of quarrels: as the Apostle saith vnto them: *Now therefore there is utterly a fault among you, because ye goe to law one with another, why rather suffer you not wrong, &c.* 1. Cor. 6. 7.

Religion not the cause of multiplicitie of suites among Protestants.

2. If suites haue encreased, since the expulsion of the Popes iurisdiction out of England, religion is not the cause thereof, but other probable reasons may bee yeelded, without any blame to the Church or Religion: first, because since the dissolution of Abbeyes, and the dispersing of those lands into many mens hands, which before were vnited and annexed to those Corporations, it could not otherwise be chosen, but that questions about titles, and priuiledges should grow: as infinite were the suites, which were commenced before, betweene Abbots and Bishops, the Priors and their Couents, betweene one Cell and another: which controuerfies haue had their time, and now begin to flake, as Westminster Hall can testifie, and in the next succeeding age, are like to be fewer, and we wish they may so be. As for Lawyers wealth, it is no disparagement to the Gospell, though it may be a blot to their conscience, if it bee not rightfully gotten: neither are there many that haue of late daies gained so much by the law (though some I confesse, by the confluence of Clients, and if I may so say, the monopolie of causes, haue gotten enough) for it is thought, that scarce the tenth man, of the whole number, that are called to the Barre, do

get their maintenance by it. And it is well knowne, that some of your friends and welwillers (Frier Robert or Richard, or what els the first letter of your name R. betokeneth) haue helped to share and shauie in the law among the rest.

Secondly, whereas many appeales were made to the Sea of Rome, and infinite causes promoted thither, Bishops fetcht vp their Chapters, Priors their Couents by processe to Rome, Archbishops their Suffraganes, yea sometime the subiects their King: Is there not great cause since this forraine course, in prosecuting of suites was stopped, that much more busines thereby be procured at home? so that the floods of causes which streamed into that sea, being turned an other way, must needs make an inundation and overflowing of suites at home.

Thirdly, the Gospell hath not caused such multiplicity of suites; but it is an abuse of this long peace which hath increased the wealth of the land: and riches breede quarrels, and make men impatient of wrongs. I make no doubt, but that in our neighbour kingdome of France, suites haue beene multiplied, and Lawyers thereby farre more aduantaged, since the appeasing of the ciuill warres then in many yeares before, which change can not be layed vpon their religion, which is not there changed, but vpon the alteration of the times. This then is not an effect of the Gospell, but a defect in those that know not to make vse of this peace and abundance procured by the Gospell.

3 This obiection of vnkind and vnnaturall suites and debates doth most filie rebound vpon their owne heads, for neuer was the Clergie fuller of stomacke, nor more readie to reuenge, and apt to quarrell, then vnder the yoke of Poperie. What contentions then hapned? sometime betweene the King and the Archbishop, as between King William and Lanfranke; King Henry the first, and Anselme; King Stephen and Richard; Henry the second, and Becket; King John, and Sta. Lauzon; King Henry the third, and Boniface: sometime between Archbishops and their

See M. Fox
of this matter
Monum.
Pa. 241.

Suffra-

The broyles
and turbulent
stirres in the
Romane
Church,

Suffraganes, Bishops and Monks, Deane and Chapter, secular Priests and Monks, betweene Friers of one sort, and Friers of another. Such were the sturres and broyles betweene the Archbishop of Canterburie, and *Richard of Yorke*, betweene *Lausfranke*, and Archbishop *Thomas*: betweene *Theobald* A.B. of Canterbury, and *Siluester* Abbot of S. Austens: betweene *William* of Canturbury, and *Jeremias* Prior: betweene *Boniface* Archbishop of Canterbury, and the Canons of S. Paule: betweene the said *Boniface*, and the Monks of S. Bartlemew, that sate there in harness in his visitation: betweene the Abbots of Westminster, and the Monks of the same house: between *William* of Winchester, and *Boniface* of Canterburie: betweene the said *Boniface* and the Canons of Lincolne: betweene the Monks of Canterbury, & Canons of Liechfield: a number of such hote contentions, and friuolous quarels might be produced, which haue raigned in Poperie: what Bishops sea, what Abbey, Nunrie, Chappell, what Church cathedrall, conuentuall, or collegiate, was free from these broyles? And as these contentions were many, so they grew vpon small occasions: as betweene *Boniface* of Canterbury, and the Canons of Lincolne, for giuing of a prebende: betweene *Edmond* of Canterbury, and the Monks of Rochester for the election of the Bishop: between *Gilbert* of Rochester and *Robert* the Popes Legate for sitting at his right hand: betweene the Abbot of Bardney and the said *Robert* for the visitation of the Abbey: betweene *William* of Elie and the Canons of Yorke, for not receiuing him with Proceffion. Thus the Popish Clergie, vpon the wagging of euerie strawe, were readie one to offend an other.

And concerning vnnaturall suites among kinsfolks, brethren, parents and children, and for vsufferable abuses, he might for shame here haue held his peace, seeing all these haue so abounded and ouerflowed in Poperie: when the husband became a betrayer and persecutor of his wife, as *John Greebill* of *Agnes* his wife: a poore woman that was burned at Exceter was persecuted of her husband:

Vnnaturall
strife in Pope-
rie.
Fox p. 1276.
P. 2050.

husband: the father betrayed his children, as *Woodman* P. 1986. col. 1.
his sonne *Richard*: the children accused their parents, as
Christopher and *Tobn Greebill*, their mother *Agnes Greebill*: P. 1277. col. 1.
children were constrained to set fire to their parents, as
Ioane Clarke to her naturall father *William Tilsworth*: and P. 774. col. 1.
the children of *Iohn Scruener* did the like: the brother P. 838. col. 1.
conspired his brothers death, as *Alphonfus Diazim* a Spaniard,
most trayterouslie sent vp his man with a Carpenters axe,
wherewith he killed his brother *Ioannes Diazim* at *Nuburge* in *Germanie*,
himselfe staying and waiting belowe till the bloudie act was performed. *Slidan. lib. 17.*

Who seeth not now how shamelesse and impudent these men are, to obiect these things to the Protestants vntruly, which are verified and iustified vpon themselves. Such vnnaturall and wicked practises as these are, shall they neuer be able to produce against vs. This accusation therefore as a stone that is rolled, shall returne vpon Prou. 26. v. 27.
themselues: and as *Hierome* sayth, *sicut sagitta si in lapidem mittatur nunquam in mittentem reuertitur*: as an *Hieron. ad Rasilic.*
arrow, shot against a stone, recoyleth vpon the shooter: and like as the smoake as *Plutarke* saith, *ὡς ἐν τῇ ἀρχῇ τοῦ πυρὸς, οὕτως ἐν τῇ ἀρχῇ τοῦ καλοῦ*, though it rise much at the beginning, yet when the fire burneth cleare, vanisheth: so the truth shining forth, shall chase away this smoakeie calumnation.

Secondly, he prooueth the intolerable vices of this age, by the publike acts & statutes of Parliament, since the reuolt of King Henry 8. wherein more unsufferable abuses, &c. both for number and strangenesse haue bene recorded and condemned, then were in all the Parliaments of her Maiesties christian predecessors. p. 8.

Ans. 1. If this were a good argument against the Protestants Church, because they haue by publike lawes condemned more vices: then the age, wherein *Moses* liued should be conuincied to be worse then any before, because he brought in a number of lawes, not knowne or heard of in the ages preceding: then shall the raigne of the Christian Emperours from *Constantine*, giue place to
A loose argument.

*Cod. Iustin.
lib. 1. tit. 5. 6.
7. 8. 9. & de in-
cep.
Lib. 2. per om-
nes titulos, and
so in the rest.*

The reason of
many lawes in
the time of
protestancie.

*Henry 8. an. 32
ca. 10.
Ann. 21. cap. 6.
Ann. 21. cap. 5.
Ann. 28. ca. 13.
Ibid.
Ann. 33. cap. 9.
Ann. 37. cap. 9.
Ann. 32. cap. 9.*

Corruption of
manners in
the Church
of Rome.

the regiment of the heathenish idolatrous Emperours : who brought in more lawes (twentie to one) then were vnder Pagane Gouvernors decreed: Examine the Code who please, he shall finde more lawes promulgated in the space of one hundred yeares vnder the christian Emperours *Constantinus, Constantius, Iovinian, Theodosius, Valentinian, Arcadius, Honorius*, and others, then in three hundred yeares before, vnder all the Pagane Emperours.

2 The reason is euident, why the times of reformation haue brought forth more lawes, because diuers enormities which were tolerated before, by the light of truth being discovered, began also by wholesome lawes to be restrained. Hereunto do beare witnes, the lawes and statutes enacted against the incontinencie of Priests: against the vnreasonable exaction of Mortuaries : concerning the probate of testaments : against the non-residence of Ministers : to restraine pluralities and heaping together many spirituall promotions : against vnlawfull games and playes : against vsurie : against periurie. These and twentie more abuses, either in poperie neglected, or else but slenderlie corrected, by the care of good magistrates thereunto by the word of God incited and stirred, haue bene by wise and godly lawes prohibited and provided against. So that this tendeth rather to the commendation of Christian Princes professing the Gospell, to stay the course of vngodlines by their christian care and prudence, then to suffer them to increase, as their predecessors did by carelesse conuience.

3 This obiection also may be retorted vpon themselves : for the constitutions and canons can not easily be numbred, which haue bene made in the Ro'mane Church, against the monstrous abuses in those times both in the Clergie and lay sort. As to giue an instance of some: That Prelates should not sell their offices for money, *Synod. Colonienf. sub Adulph. med. 3. cap. 3.* That they should be content with one Archdeaconrie, *Lateran. part. 24. c. 5.* That Clergie-men should not sell Ale by measure, or keepe an Inne or house of lodging, *Synod. Hildefem. c. 14.*

That

That they should not beate or wound one an other, *Synod. Maguntin.* 100. That they haunt not Tauernes, or play at dice, *Senonens. decret.* 25. That they should not weare gilded spurres, or golden buttons, *Lateran. sub Innocent.* 3. 16. That stage playes be not brought into the Church, *Colonienf. par.* 3. c. 26. Against Clergie-men, that forswear themselves, *Lateranenf.* 17. 4. Against such as blasphemie and curse God, *Reformat. Ratissp.* c. 29. That Clerks sing not filthie songs, *Senonens. decret. mor.* 25. That they play not the Iesters at rich mens tables, *Colon. part.* 2. cap. 32. That they vse not drinkings *ad aequales hantus*, by stinted draughts, *Colonienf. par.* 5. c. 6. Against those that exercising iurisdiction, take pensions of Clergie-men, keeping concubines, *Lateran. sub Leon.* 10. sess. 11. An hundred such decrees may be found in the late Synodes of the Papall Church, which do bewray the vncleane and corrupt liues of the Romane Clergie: so that we may say of them, as the Apostle of some, *it is a shame to speake of the things which are done of them in secret.* And as *Hierome* sayth, *magis vitam tuam ordinare disce quam alienam carpere*, learne rather to order your owne life, then to carp at an others. So our aduersaries should learne first to amend their owne errors, before they complaine of Protestants disorders. This multitude indeede of Popish prouisions is an argument of their manifold corruptions: as *Arcefilaus* said, as where many Philicians are, many diseases raigne, *ἐν τοῖς αἵμασι τῶν φιλιζάνων, καὶ ἐν αἰσιν αὐτῶν πύξις*: so, where many lawes are, much iniustice also is found.

Ephes. 5. 12.

Hieron. ad Celant.

3 The third prooffe is from the testimonie of some Protestant writers, of *Luther, Caluine, Musculus, Iacobus Andreas, Iohn Rinius*, which complaine of *Epicures, knaues, dissolute persons, men of a beastlie life, of outragious wickednes*, that it appeareth that *Atheisme and Epicurisme* hath innaded the life of man, *Deuils* rather incarnate, then reformed, and all these in the cities and places, where the Gospell is professed, *Apolog.* p. 9. 10.

Ans. 1. Is not this now a goodlie argument, there are *Epicures, Atheists, Deuils incarnate*, in the places

A loose argu-
ment.

1. Cor. 15. 31.
Verse 34.

2. Cor. 12. 21.

Philipp. 2. 18.

Contr. Gau-
dent. lib. 3.

Complaint of
euill and cor-
rupt manners
among Pa-
pists.

where the Gospell is receiued, therefore no Church among them, nor true Religion? Was there not among the Apostles *Iudas a Deuill incarnate*? and among the *Corinthians* some Epicures, that said, *Let vs eat and drinke, for to morrow we shall dye*? Some Atheists, that had not the knowledge of God, and doubted of the resurrection: There were also vncleane persons and fornicators: will you therefore inferre that all the *Corinthians* were cut off from the Church of God? Euen *Cyprian* complained in his time in a lamentable oration, of the corrupt manners of Christians being then vnder persecution, *There is no deuout religion in Priests, no sound faith in Ministers, no charitie shewed in good works, no forme of godlines in their conditions, men are become effeminate, and womens beautie is counterfeited*. If Christians were such exercised with persecution, it is no maruell that some among Protestants enuying peace, become carnall and secure. And though we iustlie complaine of the profanenes of these times, and of the ouerflowing of iniquitie, euen where religion is most purely professed; yet are we neither Catharists, nor Donatists, to thinke, that the Church of God is perfect in this life, and consisteth of all Saints, without the medley of hypocrites, worldly and carnall persons. We mourne for such with the Apostle, *Many walke, of whom I haue told you often, and now tell you weeping, that they are enemies of the crosse of Christ*. And we say with *Augustine*, *Si mali sunt in ecclesia, profecto eos aut ignorant boni, aut suis indicijs manifestatos ecclesiasticis legib. damnant; aut si eos nouerint, nec damnare possunt, pro ecclesia pace tolerant*. If there be euill men in the Church, either the good know them not, or being conuincd by ecclesiasticall lawes, condemne them; or if they know them, and can not by punishment bind them, they do for the peace of the Church beare them.

2 Whereas there are siue Protestants brought in, complaining of corruptions among the, siue times siue popish writers might be alleadged, that with open mouth haue cried out against the filthie abuses of the Sea of Rome:

some

some of them let vs heare speake in their owne words.

Adrianus 6. confesseth, *In sancta sede aliquot annis multa abominanda fuisse, omneque malum à culmine pontificis manare*: That many abominable etils haue beene some diuers yeeres in the holie Sea, and that all mischiefe hath flowed from the pontificall throne. *Gulielmus Holcot* calleth them, *Sacerdotes Priapi, Dagonis, angelos abyssi*: The Priests of Priapus, of Dagon, the Angels of the bottomlesse pit. *Petrus de Aliaco*: *Ad hunc statum venisse ecclesiam, ut non sit digna regi, nisi per reprobos*: That the Church is come to y passe, that it is not worthie to be gouerned, but by the reprobate. *Budeus*: *Pontifices Roman. crapula, luxu, spurcissim. libidinibus, &c. pessimum quemque superare*: That the Bishops of Rome, in gluttonie, riot, filthie lusts, doe exceede the worst men that are. *Luitprand. Aulam pontificis factam esse prostibulum meretricum*: That the Popes Court is made a stewes of harlots. *Agrippa* thus writeth of *Sixtus 4.* *Lupanaria utrique venter erexit, Cardinaliq; cuidam mascule veneris vsum certis mensib. indulsit*: He erected brothell houses for both kinds (of men and women) and graunted to a certaine Cardinall the vse of masculine venerie for certaine moneths.

Huldericus Angustin. *Plures non tantum adulteria, stupra & fornicationes, verum etiam incestus, & peccata contra naturam commisisse*: That many haue committed not onely adulteries, whoredom, fornications, but also incest and sinnes against nature. *Ambros. Ausbertus*: *Archidiaconi à presbyteris adulteris pretium accipiunt*: Archdeacons doe take a fee of adulterous Priests. *Lateranens. sub Leon. 10. sess. 11.* *In some places they which haue ecclesiasticall jurisdiction, Pecuniarios questus à concubinarijs percipere non erubescunt*, Are not ashamed to make a money gaine of Priests keeping concubines. *Ann. 1565.* After a view taken, there were found 28. thousand Courtezans or strumpets in Rome: and the Pope taketh a yeerely rent of them. *Papa de facto exigit tributum à meretricibus*: The Popes Marshall doth exact tribute of the strumpets. And what great holines is exercised in Rome, these verses do testifie:

Pasquill.

*Roma vale, satis est vidisse, reuertar,
Cum leno, aut meretrix, scurra Cinadus ero.*
Now farewell Rome, it is enough thee for to see;
I will returne, when bawd or whore, or buggerer I
meane to bee.

Christ. Franch.
collat. Iesuit. in
fine.
Hieron. ad Fu-
viam.

And such as is the fanaticie of that Sea, of the same disposition are the rest: for in Italie, this name Christian is a word of derision, taken for a foole, or idiot. Such like prophaneenes Hierome noteth of some in his time: *Vbi cumq; viderint Christianum statim illud de trinitate, & gratia dicitur, Gracui impostor*: As soone as they see a Christian, behold, say they, a Greeke deceiuer.

Quodlib. p. 151

Pag. 156.

Pag. 83.
Pag. 150.

Manifest. f. 89.
a, b.

Lib. 10. histor.

Reuel. 18. 2.

Now what familiaritie that Sea hath with Sathan, and how neere they are to diuels incarnate, themselves shall beare witnesse: for thus the secular priests doe write of Parsons: *Now all Catholikes must depend vpon the Arch-priest, and the Archpriest vpon Fa. Garnet, and Garnet vpon Parsons, and Parsons vpon the Diuell*: So Parsons as *summus pontifex, or iudge paramount in earth vnder the diuell of hell*. The whole order of Iesuits they call, the barbarous and savage generation of Belials broode: a most seditious, infamous, pragmaticall, treacherous, diabolicall faction. Neither is Frier Parsons behinde with his part, charging the Priests with bellish hatred, serpentine tongues, diuels ennie, diuellish denice. What better testimonie, then from their own lips, what more pregnant witnesse, then from themselves? And now to make vp the Friers mouth, I will conclude with a storie out of *Christiannus Massaeus*, who thus reporteth, that anno 1491. the diuels began to inhabite and possesse the Monasterie, *Dominarum Quercetenisium*, of the Quercetensian Nunnes, whom foure yeeres and foure moneths they miserably vexed. And thus wee see in part, that prophecie in the Reuelation to be fulfilled: that Babylon is become the habitation of Diuels, and the hold of foule spirits. How say you now (Frier R.) where are the Episcopes, Atheists, adulterous and vncleane persons and diuels incarnate to be found in greater abundance, then in the bosome and lap of your Babylonish Church the mother of fornications?

fornications? It is a simple part in an aduersarie to object that to another, which reboundeth vpon the accuser; as *Aeschylus* saith, *οὐδ' ἦν τοῖς τοῦ καὶ λόγων δόκοντο ῥήμα:* *Hee might better haue bit his lip, then vttered these words,* or forged this accusation. But, *I will prooue* (saith he) *those which giue this euidence of the rest to be worst of all themselves.* pag. 27. lin. 2. As though it were an hard matter to shew this Libeller (which is supposed to be of the Ignatian order) by the sentence of their secular Priests, in Machiauellan practises to be well exercised, vlesse he be vnlike all the rest of that faction. But as *Augustine* saith to *Julian: Ista communia, quae dici ex vtraque parte possunt, quamuis veraciter ex vtraque parte dici non possunt, de medio, si placet auferamus:* Those common matters, which may be objected of either side, though not truly of each part, let vs take, if you will, out of the way. And concerning the licentious life, and euill manners of diuers in the reformed Churches, which giue the enimie cause to blaspheme their holie profession, though I doubt not, but they are more wicked, that herein vbraide the Protestants, I pray God giue grace to all degrees and sorts of men amongst vs, that as the Apostle saith, *they may behaue themselves honestly toward those which are without: that they which obey not the word, without the word may be wonne by our conuersation.* And as *Hierome* well saith: *Nos modo id agamus, vt male de nobis loqui nemo sine mendacio possit:* Let vs doe this, that no man may speake euill of vs, vnlesse he lie. Lib. 1. cont. Julian.

THE ANSWERE TO THE THIRD

Section: How neither errors nor abuses among Protestants, proceed by disunion from the Pope
Catholike Church.

Socrates being demanded why he wrote nothing, answered: *ὅτι ἐγὼ καὶ ἡ γράμμις ἡμῶν πλεονεκτεῖ:* *Because I see the paper is worth more, then the things I should write.* The same I may more truly say of this section, that it is not so much worth, as the paper, which it hath blot-
ted,

Relat. pag. 1.
pref. of Black-
well.

Vntruth. 5.

Trayterous
positions of
Iesuites.

Manifestat.
fol. 13. a. b.

Trayterous
conclusions
agreed vpon
at Salamanca.
1602.
Replie to the
Manifest. fol. 66
a. b.

ted, with many bold, vaine and vntrue assertions: and if I might be so bold, as vse their owne words, *as many lies, as lines.*

1. He calleth himselfe a *Catholike subiect of England*, pag. 11. lin. 16. his meaning is, that he is halfe a subiect, as he is *English* to the Prince, as he is *Catholike* to the Pope: for it hee be a Iesuite that thus writeth, how can they bee faithfull subiects, which call these positions, *wicked, pernicious, erronious, hereticall, trayterous: that the Pope hath no authoritie to restraine, punish, or force by way of armes, either by himselfe or others, any temporall prince for heresie, Apostasie, &c. that if the Pope attempt any such matter, he may bee resisted by Catholike subiects: that if they should know of any designement or treatise of the Pope by way of force in England, they would reucale the same.* Thus these popish Iudasites count those heretikes and traytors, that are not traytors to their Prince.

From this ground haue proceeded these *diabolicall*, not *theologicall* conclusions resolved vpon at Salamanca 7. of March 1602. concerning the inuading of Ireland: 1. *That the Catholikes in Ireland may fauour the Earle of Tyrone in his warres, and that with great merite and hope of euermlasting reward.* 2. *All Catholikes sinne mortallie that take part with the English against Tyrone.* 3. *They are in the same case, that helpe the English with any victuals.* 4. *The Catholikes of Ireland, that fight against the Queene, are by no construction Rebels:* To these Articles subscribed the Popish Diuines and preachers, *Iohn de Sequenza, Emmanuel de Royas, Iasper de Mena, Peter Osorio.* Loe these are the Iesuited Catholike subiects of England.

If he be a secular Priest, that thus professeth himselfe a Catholike subiect: he shall giue vs leaue also to doubt of his obedience and loyaltie: for what profession soeuer they make of their faithfull seruice and subiection to the Princes Maiestie, I feare me their hearts are not sound. For whereas, the Priests are charged by *Parsons* to say, *that the Pope hath no authoritie by way of force or armes immediately or by others, to restraine, punish or repress any tem-*
porall

porall prince for heretic, &c. they utterly renounce this position, and call it a *stirfull* collection. They say further, *that the Popes indirecte authoritie, in temporalibus, in temporal things, is not called in question: neither is the power of deposing of princes examined.* And whereas Parsons laboureth to proue, *that although the Pope directly haue no temporal dominion or iurisdiction ouer Christian temporal princes, &c. yet indirectly for conseruation and defence of religion, &c. he may also vse the sword or helpe of temporal forces, either immediately from himselfe, or by other princes, at his direction, &c.* The Priests to this answer, *that they labour about a matter not in controuersie.* So then it is their opinion, that although the Pope not as a Bishop or Ecclesiasticall person, yet as a temporall Prince, may depose Kings, and inuade kingdomes. Then it is to be vchemently feared, least that this should be their euasion, that if the Pope should make an inuasion, they would obey him, though not as a spirituall Prelate, yet as a temporall Prince: I may therefore here say with Hierome: *Nam bona suspitionis est, cum in eodem sensu verba dissentiant:* It is no good suspicion, when as in the same sense the words differ. For this cunning circumlocution of words bewrayeth a diuers sense.

May we not now thinke, that these Catholike subiects are like vnto the Popish Bishops in King Henry the 8. his time, that professed themselves good subiects to the king, and yet were obliged by oath to the Pope, swearing in this manner: *Their counsell to me credited by them, their messengers or letters, I shall not willingly discomer to any person: the Popedom of Rome, the regalities of S. Peter, I shall helpe and retaine and defend against all men: the rights, honours, priuiledges, authorities of the Church of Rome, of the Pope and his successors, I shall cause to be conserued, &c. I shall not be in counsell, treatie, or any act, in the which any thing shall be imagined against him, or the Church of Rome, their rites, states, honours, &c. if I know any such to be moued, I shall resist it to my power, &c.* Let any man now iudge, whether any taking this oath to the Pope, could be good subiects to their Prince, no more can they, that stand for the

Replie f. 36. b.

Replie fol. 40.

Manifest. fol. 16. a.

Replie. f. 40.

Ad Damas.

The oath of Popish Bishops to the Pope.

Fox. Monum. pag. 2053.

the regalities, priuiledges and iurisdiction of the Church of Rome, as both Priests and Iesuities doe, for ought I can see.

Vntruth. 6.

2. He calleth this *the decaying and withering age of the Protestants*, pag. 11. lin. 18.

It is strange to see how bold and confident these vaine people are, that notwithstanding God hath hitherto subuerted all their trayterous deuices, and made frustrate their vaine hope: yet they doe flatter themselves in their purposes, and doe expect an encrease of their kingdome, and a decay and extirpation of the Gospell.

The vaine hope of Papists.

Manifest. fol.

13. a.

Manifest. fol.

57. a.

The Priest he dreameth, that Priests may be raised up out of our owne Vniuersities, and from among the Ministers themselves. But *Parsons* himselfe saith, that this is a reason to be laughed at.

But the Iesuite is yet more bold: *God will at his time appointed most certainly restore the realme of England to the Catholike* (he meaneth Popish) *faith*. And againe: *We shall not finde that difficultie and resistance by the grace of God in England, which good men doe finde in other countries, for bringing in of any reformation, that is attempted*. Yea he taketh vpon him to prescribe what his Catholike Prince shall doe (when he hath him) and how he shall demean himselfe toward his Nobilitie.

Pag. 52. a.

Manifest.

p. 62. a.

Indeece we will goe thus farre, with *Frier Robert*, that God at *the time appointed*, may restore &c. But wee verely trust, that no such time is appointed, or shall euer come: and *by the grace of God*, as they haue found (I thinke) more difficultie hitherto to plant Popish religion in England, then in any other countrie, so shall they finde still. And concerning his Catholike Prince (whom *Parsons* stil meaneth to be the Catholike King of Spaine, or some to bee brought in by him) I will answer him with their owne Priests words, *God forbid that time should euer come*: neither doe I trust in God it euer shall.

Replie fol. 74. a. lin. 3.

And that it may yet further appeare, what a vaine hope is hatched in their breasts, first during her Maiesties daies, they had small reason to looke for reuining of superstition:

tion: whose constant resolution, and settled iudgement against al mixture or toleration of contrarie religion, we al were perswaded of while she liued. they needed not to doubt, her Maiestie her selfe had professed in the late Proclamation not long before her peaceable departure, to the comfort of all her subiects.

And the Iesuite himselfe further confesseth, that there is no hope that the King of Scotland (now our Soueraigne Lord King of England, Scotland, France, and Ireland) will be a Catholike, which the whole Church of England beleueed before, and now to their great comfort seeth, and with thanks to Iesus Christ acknowledgeth. The Priests also thus write, *That, there is no competitor vnto the Crowne of England that is a Catholike, in whom any probabilitie in the world of enjoying the Crowne can be imagined, as al men know.*

Manifest.
fol. 49. a.

Repl. f. 76. a.

Thus the Masse-priests were bold to write not long since, but simplie and suspiciouſlie, as though England would afford any competitor to stand vp against the lawfull title of his Maiestie, who onely by his royall descent had interest to succede in the Crowne, which God be thanked we see to all our comforts, without any contradiction, or opposition to be peaceable deriued vnto his Maiestie, which long may he possesse with honor to Gods glorie.

We trust then that God, which in his mercie hath sanctified this land to professe his Gospell, will consecrate it as his Temple, to be the piller of truth, and candlestick to hold out the light of his word to the worlds end: and that he wil put into the heart of our gracious Soueraigne, and honorable Counsellors so to prouide, that true Religion may be transmitted vnto posteritie, and so blesse the Kings royall posteritie, and especiallie his Maiesties dearest sonne and heire apparant Prince Henry, that Religion may be so planted in his princely youth, that it may grow vp and increase with him. It ioyeth me here to remember that couragious farewell, which that renowned King Henry the 8. gaue to the Pope: *England hath taken her leaue of popish cruelties for euer, neuer to be deluded with*

Fox.p.1083.

with them hereafter. *Romane Bishops have nothing to do with English people, the one doth not traffike with the other, at the least though they will have to do with vs, we will none of their merchandice, none of their stuffe, we will receive them of our counsell no more.* This Prophecie rather then Proclamation of that magnanimous King, we gladlie accept, and with all ioyfull acclamation, say Amen vnto it.

Fox. Martyro.
p.1232.col.1.
edit. 1583.
Reuel.18.2.

Reuel.11.13.

The kingdom
of Antichrist
decaying.

Reuel.18.21.

Iud.5.31.

Hebr.10.24.
Hebr.12.12.

Lib.3.aduers.
Pelagian.

Add vnto this the propheticall exclamation of *Roger Cleark* Martyr at his condemnation an.1546. at Ipswich, *fight for your God, for he hath not long to continue.* But most of all are we secured by the prophesie of the Reuelation, that *Babylon* is fallen, which we see in part already fulfilled; for the tenth part of the citie is fallen already: that is, the tenth part of that politike bodie of Antichrist, which consisted of Monks, Friers, Nunnes, with their Abbeys, Priories, Celles, Chauntries, is ouerthrowne; as by a mightie earthquake in the kingdomes of *England, Scotland, Ireland.* And we further are most sure, that after *Babylon* beginneth to fall, it shall not rise againe; nor be found no more. And howsoeuer God may in iustice deale with some nation in particular for their vnthankfull receiuing of the Gospell, to suffer them to be misled againe, yet we make no doubt but the generall bodie of Antichrist is decaying, and hath receiued a wound irreuerable. Wherefore be it knowne vnto you ye Papists, that your kingdome is *withering and decaying, and ye are they that wax worse and worse, deceiuing, and being deceiued,* 1.Tim.3.12. but the Gospell of Christ shall flourish, and they that loue him, shall be as the sunne that riseth in his strength: Only let vs that professe the Gospell be of good courage, let vs keepe the profession of our hope without waivering: let vs lift vp our hands that hang downe, and our weak knees. Let vs not be like, as *Baronius* sayth, to those that haake their rowing, *Quomodo qui aduerso flumine lembum trahit, si remiserit manus, retro labitur, & fluentib. aquis, quo non vult ducitur:* Like as he which hath a boate against the streame, if he let go his hands, shall glide backe, and is caried whither he would not; so be that is remisse

in religion, is in danger to fall backe to superstition: but the worst I hope is past, the beginning of reformation is harder then the perfection, as *Lampis* said of the getting of riches, *et parantur tibi pauper, et de paupere divitiis*: that he got great wealth easily, and small hardlie. So we hope in God, that true religion may more easily be continued, then it was at the first founded.

3 This Jesuited, or rather *Industrious Frier* (for of that rebellious and exorbitant order he is supposed to be) proceedeth on in his fierlie vaine of lying: he bringeth in *Iohn Rivius* to say, that they (meaning all Protestants) be *Atheists, Epicures, deniers of the soules immortalitie*, p. 11. l. 21. Whereas neither he speaketh of all Protestants, but only of certaine dissolute liuers among them; neither yet affirmeth them to be *deniers, &c.* but that they do runne headlong into sinne, as though they did thinke &c. that the soule perisheth with the bodie. There is great difference betweene him that openlie denieth the immortalitie of the soule, and him, that by his licentious life may be thought not to beleue the soule to be immortall. In dedee we reade that in the Council of *Constantine* it was objected to one of your Popes, whom ye hold can not erre, namely, *Iohn 23. Quinimo dixit & pertinaciter credidit, animam hominis cum corpore humano mori &c.* Moreover he said, and obstinately beleueed, that the soule of man dieth together with the bodie, and is extinguished, as the soule of brute beests. But from among the Protestants you shall not be able to shew one that ever so affirmed, or beleueed.

4 Where he saith, their owne generall and approued doctrine especiallie in England, that true faith and good works are inseparable, *conuoc. London. 1562. art. 12. condemneth such men for infidels and unbelievers*, p. 12. l. 7. First, it is vntue that those words are found in that article; though we admit and receiue the doctrine: that article faith in dedee; that good works spring out necessarily of a true and liuely faith, but it condemneth them not straight for infidels, that haue not this working and liuely faith: for

Vntue. 7.

Vntue. 8.

Evill liuers among Christians are not straightway infidels.

there is great difference betwene him that hath the right knowledge of God, though not effectually or working; and him that hath no knowledge, or the same erroneous. And if it be admitted, that some infidels, or misbeleeuers might be found among Protestants, and where the Gospell is professed, is that any derogation (maister Frier) to the Church of God, or profession of the Gospell, which condemneth such? Did the Church of *Corinth* cease to be a Church, because some among them had not the knowledge of God, and denied the resurrection? Or is the popish Church free from infidels and misbeleeuers? I would Atheisme and prophanenes had not inuaded the Popes chaire. I thinke that Pope was little better then an infidell and misbeleeuer, that said to one of his Cardinals, *quantum nobis profuit fabula ista de Christo*, how much hath this fable of Christ aduantaged vs?

1. Cor. 15. 13.

Leo. 10. to
Cardinall
Bembus.
Ex Balco.
Sclaunder 9.

Sclaunder 10.

5 Of the like credit and truth are these words that follow, *that the Protestants haue beene the onely cause of so many Infidelities, Atheismes, Epicurismes, Iudaismes*, p. 12. l. 20. *that every man among vs is left to his owne private deduction, and deceitfull iudgement*, *ibid.* lin. 27. If this fellow were not past all feare of God, and shame of man, he would haue trembled thus to haue blasphemed the seruants of God. Paganish infidelitie, Atheisme, and Epicurisme we detest. Iudaicall ceremonies and superstitions we haue renounced with popish trash. No man is permitted of his owne head to coyne a new faith. The word of God is a rule and direction to Protestants how to beleeue, and how to liue. These are but popish sclaunders, and frierlike inuentions. Where truth faileth you, your vncharitable tongue helpeth out, which was proud *Diotrephes* practise against the Apostle, prating against vs (saith *S. Iohn*) with malicious words. But as *Hierome* saith *Scilleos canes obdurata auro transibo*, I will stop mine eare (against those backbiters) as the *Scillaan* dogs and Sea-monsters; he may for shame hold his peace: for as *Sophocles* saith of the thiefe:

Iohn. 3. 10.
Ad Celant.

*He that is mani-
festly*

feisty taken stealing, had need hold his peace: So he that is deprehended in a lie, for shame may be silent.

6. This Catholike Frier goeth about, as well as he can, to prooue the religion of Protestants, to be the cause of Epicurisme, Atheisme, &c. his confused prattle, and disordered hudling vp of much homely stufte, I will reduce into some order if I can: his simple reason, if it be any at all, standeth thus: *That religion, wherein a man seeth so many diuisions and no agreement, which is vncertaine and inconstant, is a palpable prouocation and allurement to Atheisme, Epicurisme, infidelitie,* Apolog. p. 14. lin. 3. 4. 16.

But such is the religion of Protestants: Ergo, &c.

The *proposition* or first part of this reason being admired, the *assumption*, that the religion of the Protestants is vncertaine, full of diuisions, hauing no agreement: he laboureth diuersly to perswade.

The first Probation.

HE reasoneth thus from the lesse to the greater, *a minore ad maius*, as wee say in Schooles: *If in arts Alchymie be refused because of the vncertainie: if for matters of storie, the diuersitie of opinions about the originall of the Brittaines, hath caused many to thinke there neuer was any Brute at all: if because some writers, as Hierome, Orosius, Fasciculus temporum differ about the coming of Peter to Rome, some Protestants are not afraid to affirme he was neuer at Rome: if for the same reason, the Protestants denie the bookes of Macchabees, Iudith, Tobias to be Canonick scripture, p. 13. much more may that religion be doubted of, which is so full of vncertainies, &c.*

The Solution.

HE had need be a good Alchymist, that out of this leaden argument should draw anie sound or solide reason.

First, where the foundation is false, the building must needs

Vntruth 11.

Vntruth 12.

Synops. p. 141.

Vntruth 13.

Synops. p. 12.
15.

needes be deceitfull: this durie dawber worketh with vntempered mortar; and patcheth vp his matter with false grounds: 1. For neither doe the Protestants denie that *Peter* was at Rome, but that he neither came thither so soone (the 2. yeere of *Claudius*) nor continued there so long (namely 25. yeeres) as the Popish Church holdeth: He should haue named such Protestants, whom he chargeth with this deniall of *Peters* being at Rome. 2. These doubts and obiections moued by Protestants, arise not onely now chiefly by reason of some difference in the historian writers, but are grounded vpon certaine places of Scripture, which they shall haue much adoe to answeere, as is elsewhere declared. 3. The bookes of *Tobie* and the *Macchabees* are not refused onely for that cause, for that they cannot be assigned to any certaine time, but for other reasons, both for the matter, which is fabulous and erroneious, in many points; and the manner, diuers speeches and places being repugnant and contradictorie. So then he hath rapped forth three vntruths together: such a plentifull forge this Frier hath, to coyne his Alchymicall stuffe.

Secondly, be it knowne vnto him, that the Protestants faith relieth vpon a more sure ground, then either Alchymie in Artes, or in storie *Brutes* being in England, or *Peters* comming to Rome: the first is *phantasticall*, the second *coniecturall*, the third *historicall*: the first but an inuention; the second a tradition; the third a collection or collation of times. But the faith of the Gospell, is grounded vpon the Scriptures, not vpon mans vaine phantasie, or blind traditions, or vncertaine collections: therefore this reason hath no shew of probabilitie, nor force of consequence: the argument is denied. I thinke the Frier was telling ouer his beades, or busie about his *Memento*, when he thus argued: somewhat he would say if he knew what. Like as *Hierome* saith of one: *Pisoniano vicio laborat, cum loqui nescires, tacere non passet*: He hath *Piso* his fault, hee knoweth not how to speake, and yet cannot hold his peace. And as *Diogenes* comparcth such, which

vnderstand

*Hieron. ad
Ocean.*

vnderstand not what they say: *ut dicitur in psalmo* in
et dicitur: Like as Harpes making a great sound without any
sense.

The second Probation.

THis Popish champion in the next place, by way of
 comparison betweene the Pope-catholike Church
 and the Protestants, endeuoureth to shew the vncertain-
 tie of the one, by the certaine and infallible authoritie of
 the other. *The Cacolike*, or as he saith, *Catholike Church*,
for whose election, calling, preserving from error and consum-
mation, the whole mysterie of Christ was wrought, hath con-
demned and utterly extirped 400. heresies, and by the same
infallible authoritie and censure in diuers generall Councils,
where the whole Christian world was assembled, reproned and
anathematized those that raigne in Protestants, pag. 14. and
in this their Catholike Church there was neuer (saith he) *or*
is any disagreement or contradiction in matter of beleuing,
pag. 15. lin. 17. 18.

The Solution.

First, in that he saith, *the mysterie of Christ was wrought*
for the Catholike Church: where his meaning seemeth
 to be, that Christ died onely for the Church: as wee ac-
 knowledge this to bee an euident truth, if by Catholike
 Church, the true Church of Christ, and not the Romane *Contra-*
 onely to be vnderstood: so herein he contradicteth and *dition in Po-*
 gainfaith his fellow Friers: for Bellarmine confesseth, *gish teachers.*
 though now a Cardinall, yet then an Ignatian Frier, when
 he so writ, that *Christs blood was shed, for Turkes, Jewes, In-* Bellarm. de Eu-
fidels, & quibuscunq; impijs, and all wicked men what soeuer. char. lib. 4. c. 25
 Frier Fenardentius also prooueth, that *Christ suffered, pro* Dialog. 5 p. 498
cunctis in uniuersum hominibus, for all men uniuersally.

2. But where by the *Catholike Church*, hee vnderstan-
 deth the Romane Church, that receiue the B. of Rome,
 as the head of Christs Church: and to this Romane

Vntruth 14.

Romanists,
Donatists,
Marcionists,
Luciferians,
limit the
Church of
God to coun-
tries.
*Augustin. de
vnitat. eccles.
cap. 14.*

*De vnitat. ec-
cles. cap. 19.*

*Cont. Lucife-
rianos.*

Church he applieth and appropriateth the mysterie of Christs worke in the redemption of the world : What a grosse absurditie is here vttered, and how inglorious to Christ, that he died for none, but for those which are vnder the Romane iurisdiction? As though it were at the Popes deuotion, who should be partakers of redemption in Christ : the Scripture saith, *He that beleueth in Christ, shall not be condemned.* Ioh. 3. 18. But now, though a man beleue in Christ, by this Frierly glosse, it is not enough, vnlesse he also beleue the Pope to be Christs Vicar. Euen like as these Romanists would haue all Churches depend vpon Rome in the West : so the Donatists being caried with the like humour, did contend for the South, that the Church of God was onely to be found in Africa, thereto abusing that text, Cantic. 1. 6. *Vbi pascis, vbi cubas meridie* : Where seedest thou, and licst at noone, or in the South, as they interpreted. By the same reason saith *Augustine*, *Marcion*, vpon that text, Psal. 48. 2. *Mons Sion, latera Aquilonis, Mount Sion, the sides of the North*, might also chalenge a priuiledge for the North : *quia ponticus dicitur fuisse, qua partes ad Aquilonem sunt* : Because he is said to haue been of Pontus, which is toward the North. As these Heretikes did striue for the South and North : so the Luciferians would haue the Church of God onely at Sardis in the East : vnto whom *Hierome* saith : *Non ob Sardorum tantum mastrucam filium Dei descendisse* : That the sonne of God did not only descend for a Sardish mantill ; that is, to saue onely the Sardians : Euen so did hee not onely die to redeeme the Romanes. Yea, if any sect among Chritians haue diuided and cut themselues off from Christ, the Papists that chalenge most to be priuiledged, are most like to be excluded : 1. Idolaters shall not inherit the kingdome of heauen, 1. Cor. 6. 9. such are Papists notoriously knowne to be. 2. Heresies also doe shut men out from the kingdome of God, Galath. 5. 20. 21. But the Church of Rome holdeth and professeth many apparant heresies, as euen now shall be shewed. 3. The Apostle saith, *Ye are abolished from Christ whosoener are iustificed by*
the

the lawe, Galath. 5. 4. But the Papiſts do ſecke to be iuſti-
fied by the rightcouſnes of the lawe: for theſe are their
owne words, *True iuſtice is by keeping the lawe, Rhemiſt in*
2. Rom. ſect. 5. 4. The ſcripture ſaith, *If any man ſhall adde*
unto theſe things, I will adde vnto him the plagues written in
this booke, Reuel. 21. 18. They which adde vnto the ſcrip-
tures, can not be ſaued: Such are the Papiſts, that beſide
the written word, do receiue many traditions, which they
call *verbum Dei, non ſcriptum*; the word not written. By
theſe and fundrie other reaſons, which might be produ-
ced, the pope-catholike is found to haue the leaſt part in
Chriſt, vnleſſe they do reuoke their errors, and repent
them of their miſbeliefe.

3 True it is, that Chriſt will ſo preferue his Church,
and euery faithfull member thereof from error, as that
they ſhall not fayle in the foundation: but as to infirmi-
ties of life, ſo to errors of doctrine, which are not funda-
mentall, euen the true Church of Chriſt is ſubieſt, till God
by his word do otherwiſe teach them, as the Apoſtle
faith, *if ye be otherwiſe minded, God ſhall reueale the ſame*
vnto you: But concerning any particular viſible Church,
ſuch as the Romane and the Latine Church is, it is vntrue
that it is abſolutely preferued fro error, but ſo long only,
and ſo farre-forth as it doth yeeld and ſubmit it ſelfe to
be guided by the direction of Gods word. For what
priuiledge hath one locall Church more then an other?
What can Rome challenge more for it ſelfe, then *Ephesus*,
Sardis, *Smyrna*, and the other Churches of *Asia*, to whom
our Sauour directed his Epiſtles, *Reuel.* 2. 3. whoſe candle-
ſticks are now remoued. The earthlie *Ieruſalem* had grea-
ter aſſurance for their continuance, and more ample pro-
miſes, then euer Rome had: for the *Pſalme* teſtifieth thus,
the Lord hath choſen Sion, and loneth to dwell in it, ſaying,
this is my reſt for euer: yet is *Sion* now forſaken, and *Ieru-*
ſalem become deſolate: for the promiſe is conditionall,
if thy ſonnes keepe my couenants, &c. v. 12. Let not reachles
Rome therefore preſume before *Ieruſalem*, euen vnto the
Romans doth the Apoſtle ſpeake, *if God ſpared not the*

Papiſts cut off
from the true
Church.

Philip. 3. 15.

Vntruth. 15.

The viſible
Church may
erre.

v. 13. 14.

Rom. 11. v. 21.

Tract. 35. in
Matth.

naturall branches, take heed least he also spare not thee. Let the Romanists therefore take heed, least it happen vnto them, as vnto the Iewes, as *Origene* saith, *alapam Christum cadentes, alapam eternam receperunt, ab omni prophetia percussi & priuati*: for giuing Christ a blow, they receiued an euerlasting blow, being shaken from, and deprived of all prophesie. The like deadlie stroke proud *Rome* must expect to be deprived of all prophetick spirite and true iudgement, for striking and persecuting Christ in his members.

Vntruth. 16.

Romane
Church recei-
neth and
maintaineth
many heresies.

4 Vntrue also it is, that the Church of Rome hath condemned and extirped 400. heresies, seeing that it may easily be proued, that it doth maintaine at this present one hundred at the least of those auncient heresies which haue bene in former time condemned by *Irenaeus*, *Tertullian*, *Hierome*, *Augustine*, *Epiphanius*, *Damasce*, and other of the Fathers.

August. heres. 7
Heres. 16.
Heres. 24.

Heres. 27.

Heres. 38.

Heres. 39.

Heres. 46.

Heres. 47.

Heres. 17.

Heres. 70.

Heres. 50.

Heres. 88.

Heres. 46.

D Sutchiffes
challenge
cap. 4.
Tetrastyl.
2. pill. par. 3.

From *Marcellina* the companion of *Carpocrates* they haue receiued the adoration of Images: of the *Heracleonites* extreame vnction: with the *Tatians*, they condemne marriage: with the *Pepuzians* they allow women to be priests, in that they authorise them to baptize: with the *Catharists*, that some are so iust, that they neede no repentance: with the *Angelici*, they worship Angels: with the *Apostolici* they admit none to orders, as they did not to their communion, that had wiues: with the *Hierarchites* they haue brought in Monks and Nunnes: with the *Euchites* canonick houres: with the *Priscillianists* they make Apocryphall writings equall to the scriptures: with the *Anthropomorphites* they picture God the Father like an old man: from the *Pelagians* they haue borrowed free-will: from the *Manichees* the prohibiting of the eating of flesh. Many such heresies are without any wresting or forcing fastned vpon the Romish professors, as a learned writer of our Church hath already challenged, and charged them with fiftie heresies: and another hath proued them guiltie of fortie more, and so many as want of an hundred, shall be supplied shortly,

and

and the number made vp, in the enlarging of the last recited worke, as God shall giue strength and abilitie thereunto.

5 Neither is it true, that diuers generall Councils where the whole Christian world was assembled, haue anathematized and condemned the religion of Protestants: for whereas in the margin he referreth vs to the *Concil. Constant. Concil. Florentin. in Vnion. Concil. Trident.* the first of theſe by our aduerſaries confeſſion was not a generall Council: for whereas *Sess. 4.* of the Council of *Constance* it was decreed, that the Pope ought to be ſubject vnto the authoritie of a generall Council, *Bellarmino* telleth vs, *Non erat tum generale Concilium, &c.* It was not then a generall Council, when as the third part only of the Church was preſent, only thoſe prelates, which were vnder the obedience of Pope *Iohn*: if it were not generall in the 4. ſeſſion, neither was it in the 8. ſeſſion, wherein the opinions of *Wickliffe* and *Hus* were condemned.

Vntruth. 17.
Protestants
neuer con-
demned in
any true gene-
rall Council.

Lib. 2. de concil.
auctoritat.
ca. 19.

As for the Florentine Council, neither was it by the ſame reaſon generall: for at the ſame time the generall Council of *Baſil*, was celebrate, which beareth this ſtile, *ſacrosancta generalis ſynodus Baſilienſis in ſpiritu ſancto legiti-* *Florentine*
time congregata vniuerſalem eccleſiam repreſentans: the *proued no*
moſt holie generall Synod of *Baſil* lawfullie aſſembled in *generall*
the holie ſpirit repreſenting the vniuerſall Church. The *Council.*
31. *Sess.* beareth date *ann. 1438.* in which yeare began the
Council of *Ferraria*, adiourned afterward to *Florence*,
as it appeareth in the proeme to the Council. And leaſt
it might be thought, that the Synode *Baſilienſ.* was now
determined, it is manifeſtly apparent, that it both began
before *ann. 1431* and continued after, being not diſſolued
before *ann. 1442*, which date the 45. ſeſſ. beareth. But the
Florentine Council was ended *ann. 1539.* as it appeareth
by the date of the letters of *Vnion*. How then could the
Florentine be Generall repreſenting the whole Church,
whereas another generall Synode at the ſame inſtant
was congregated at *Baſil*? Neither yet was any thing con-

Sess. 1. Baſilienſ.

Florent. ſeſſ.
ultim.

*Florentin.
sess. 25. in fine.*

*Florent. synod.
conclus.*

*Decret. Eugen.
ex Platin. ante
concilium.*

*Ex edition
Petr. Crabb.*

*Trident. synod.
impress. Colon.
pa. 416.*

*Tridentine,
a Chapter
rather then a
Councell.*

Caranza.

Ex Petr. Crabb.

cluded in the Synode of *Florence* against the Protestants faith: The question there handled, and for the deciding whereof both the Greeke and Latine Church were assembled, was concerning the proceeding of the Holie Ghost from the Father and the Sonne. And whereas the Greekes were requested by the Pope, that the Synode would discourse of the transmutation of the bread, they refused, affirming they had no authoritie so to do, being called together, *pro illa tantum spiritus sancti processione*, onely for and about the procession of the holie-ghost. As for the letters of Vnion, wherein other articles are contained, they were not made by the consent of the whole Synod: for as the storie saith, *Multi priusquam huiusmodi subscriptio fieret discesserunt*, Many were departed before any such subscription was made: neither did the Greeke Church obserue this vnion afterward, though Pope *Eugenius* cunningly made two of the Greeke Bishops, *Bessarion*, and another, Cardinals of *Rome*, to keepe the Greeks in obedience to the *Romane Church*, but all would not serue.

Concerning the *Tridentine* Conuocation, there subscribed onely vnto it of Cardinals, Archbishops, Bishops, not about 42. and the most of them were of *Italy*, *Sicily*, *Spain*, though since an other tale is told vs from *Collen*, that there subscribed 25. Archbishops, and 168. Bishops, but they are all summed in grosse, their names are not expressed. Is not this fillie chapter or conuenticle of popish Bishops worthie the name (thinke you) of a generall Synode? with the which neither the Kings of *England*, and *France*, nor yet the Princes of *Germany*, consented or communicated. Many prouinciall Synods haue made as great an apparance of Bishops, and some haue exceeded. In the second Councell of *Carthage* there were present 214. Bishops. In the fift Councell of *Carthage*, ann. 438. Bishops 73. In the Synode *Epaunens.* 70. In the fourth *Toletane* 70. Bishops subscribed an. 681. why then should this late chapter of *Trent* presume beyond these prouinciall Synodes, to be called Generall, or Vniuersall, constituting

sting of so small a number of popish Bishops conspiring together, neither in number, honestie, or learning to be compared vnto the Bishops of diuers prouinciall Synods, we therefore force not whatsoeuer this conuenticle hath decreed.

6 It is a notable vnto the popish Church *Vntruth. 18.* there is not, neither euer was any disagreement or contradiction in matters of beleeuing, whereas the contrarie is most manifest & apparant, as these particulars do shew.

The Councell of *Constance* excommunicate all those which communicate in both kinds, *sess. 13.* The Councell of *Basile* doth graunt to the *Bohemians* the vse of both kinds. *Papists differ in matters of faith.*

Both the said Councels decree, that a Generall Councell is about the Pope: and that it is *veritas catholica fidei Basiliens.* a veritie of the catholike faith so to beleue: and that *per- sess. 33.* *sinaciter repugnans est censendus hereticus*, that he which obstinately resisteth, is to be iudged an heretike: and it is *de necessitate salutis credere &c.* of the necessitie of saluation to beleue that a generall Councell hath supreme authoritie: and yet for all this the contrarie was decreed, that the Pope is about a Generall Councell, *Lateran. sub Leon. sess. 11.* *Martin. 5. epist. 16. post concil. Basiliens.*

The *Franciscane* Friars did teach, that the Virgin *Mary* Fox pa. 800. was conceiued without originall sinne: the *Dominicane*s held the contrarie.

The *Rhemists* hold, that none are absolutely elected without respect had to their works, *Annot. Hebr. 5. sess. 7.* *Bellarmino* proueth the contrarie, that we are elected freely without any foresight of works. *Lib. 2. de grat. ca. 10.*

Some of the popish writers extoll free-will, giuing vnto the same a naturall power of it selfe vnto good, *Scotus, dist. 18. in 3.* *Durandus, Gabriel.* *dist. 27.*

Some do affirme the contrarie, as *Capreolus, Marsilius.* *In 2. Sentent. dist. 28.*

Some of them hold, that, *Episcopalis ordinatio*, the ordaining of Bishops is no sacrament, *Dominicus a Soto, In 1. qu. 20.* *Cajetanus, Durandus: Bellarmine* with the rest affirme the contrarie. *Lib. 1. de Sacram. ordin. ca. 4.*

Some

Lib. 1. de ma-
trim. ca. 5.

Some that Matrimonie is no sacrament of the new testament, as *Durand*, *Alphonsus*, *Petrus a Soto*: *Bellarmino* with the rest hold the contrarie.

Lib. 2. de sa-
cram. ca. 20.

Concerning the indeleble character, which they say is imprinted in the soule by the sacraments, *Scotus* saith, it can not be proued by the scripture; *Gabriel* doubteth whether the Church haue determined it: *Bellarmino* maintaineth the contrarie.

Lib. 3. de sa-
cram. Eucha.
ca. 5.

Some thinke that in the Eucharist the substance of Christes bodie is present, but without quantitie, as *Durand*; others that it hath quantitie, but no distinction or order of parts; as *Ockam*: *Bellarmino* saith it hath both.

Extrau. Ioann.
22. tit. 14. ca. 4.

Nicolaus 3. defined, that Christ had no propertie in any thing, *Sext. decretal. lib. 5. tit. 12. c. 3.* *Iohn. 22.* decreth that opinion to be hereticall, that affirmeth Christ and his Apostles to haue had nothing. And at this present there is no small diuision and discord betweene the popish seculars, and Iebusites, euen in matters of iudgement and doctrine, not only in externall points of difference.

1 The Priests deliuer this position, that a Catholike may commit of frailtie any sinne, that an infidel, heretike, or schismaticke committeth, *Replie p. 50. b.* This *Parsons* denieth, and proueth the contrarie, *Manifest. p. 28.*

2 Father *Parsons* holdeth, that if a man do deteine an other mans goods wrongfullie, and be possessor mala fidei, he is absolutely bound by all possible meanes to restore them to the true owner, *Manifest. f. 45. a.* The Priests hold the contrarie, that a man is not bound to restore, when it can not be done without imminent danger, as to deliuer a man his sword, wherewith he purposeth to kil an other. *Replie f. 63. b.* and they are in the right.

The Ignatian diuines at *Salamanca* in *Spain*, resolved vpon these conclusions to be found in popish diuinitie; that the Catholikes in *Ireland* might with great merit ayde that Rebelle *Tyrone*: that the Catholikes sinne mortallie, that take part with the English: that they are by no construction Rebels, that fight against the Queene: *Replie f. 66. b.* All which positions the secular Priests do rightlie

rightlie conclude to be false and vchristian. *Ibid.*

4 *Parsons* affirmeth, that the consideration of Catholike religion is the principall point in the succession to the Crowne, *Manifest. fol. 63. a.* And he seemeth to conclude, that succession by birth and blood is neither of the lawe of God, or nature, *Quodlib. p. 30.* The Priests hold the contrarie, that Catholikes are not bound to stand for a Catholike competitor, vnlesse there concur the right of succession, Reply f. 76. a.

5 The Priests affirme, *We are most confident not onely in the excellencie of our Priesthood, but also in the assurance, that we in the execution haue a sufficient direction of Gods spirit.*

6 *Parsons* calleth this high presumption of heretikes, and denieth both, *that by their character only Priests were made secure from erring,* and so consequently the sacrament of orders not to conferre grace, which is a popish ground; as also that they cannot haue such assurance of Gods spirit: *Manifest. fol. 87. a. b.*

7 *Parsons* saith, that in Gods high prouidence we find the necessitie and inuitabilitie of many accidents, *Manifest. fol. 100. 1.* The Priests say, these words taste *vsauourie*, if not *hereticallis*, to put absolute necessitie and inuitabilitie, in those actions, which are subiect to mans wil and reason. Reply fol. 98. a.

8 *Parsons* saith, that this position, that the life and estate of secular Priests is more perfect then the state of religious men (which the Priests maintaine) is refused and condemned, not onely by *Thomas Aquinas*, but by *S. Chrysostome* and other writers of that time. *Manifest. fol. 104. b.*

9 The Priests call *Parsons* interpretation of that place of *S. Iohn*, *Trye the spirit, &c.* false and hereticall, thereby leading his Reader into a presumptuous error of iudging all both men and matters. Reply fol. 101. b.

10 The Priests hold, that the Pope as an Ecclesiasticall Magistrate, hath no power to moue warre for religion against any tēporal Prince, or for whatsoeuer cause, or pretence, &c. and that they would oppose themselues against him, if he should come in person in any such attempt, and that

Difference
betweene Po-
pish Priests
& Iudasites in
points of do-
ctrine.

they will reveale, what soever they shall know therein. *Imp. confyd. p. 38.* Parsons, full like himselfe, calleth these positions pernicious, erroneous, hereticall. *Manifest. f. 13.b.*

II. The Priests doubt not to say, that the Pope was not endued with the worthie gift of the holy Ghost, tearmed *discrētio spirituum*, discerning of spirits, and that he was deceived in setting vp the Archpriest, *Relat. p. 57. Imp. confyd. p. 11.* Parsons stilly maintaineth the Pope not to haue erred herein. *Manifest. 76.b.* In diuers other points these two Popish sects doe differ, as may bee gathered out of their late polemicall writings and inuectiues set foorth by one against the other.

And three hundred more of these contradictions and diuersities of opinion in matters of faith and doctrine, which haue been and are in the Romane Church, might be brought foorth, but that it were needlesse (these few examples being sufficient to conuince the aduersarie of error) and superfluous: this being elswhere in another worke performed, whither I pray the Reader to haue recourse.

*Tetrastyl. pill. 4
part. 4.*

Isai 48.

Is not this then a shamelesse man, that hath told vs so many lies together, and blusheth not to abuse such honourable persons, with his Frierly glosses? if his necke were not *ἡνὶ ὀστέον*, an yron sinew, and *ἡνὶ ὀστέον χαλκῶς*, his face brasse, as the Prophet saith: he would neuer haue faced out, such manifest vntruths. But he may be very well compared to raging and running brookes, which as *Basil* saith: *ῥιὸν ὡς ποταμὸν ὡς ποταμὸν*: as they runne carrie enerie thing along, which they meete with: So doth this bragger huddle vp together, whatsoeuer is in his way, be it true or false. And they thinke it a good piece of seruice, if they may with straining and ouerreaching bolster out a bad cause: much like to some, that *Hierome* speaketh of, who thought they might make bold with their disciples: *Nos, qui necdum initiati sumus, audire debere mendacium, ne paruuli & lactentes solidiori cibi edulio suffocemur*: And that we, which are hardly yet entred must heare lyes, least being yet but little ones and sucklings, wee might be choaked

*Ad Pammach.
& Ocean.*

ked with stronger meate. But though their disciples are credulous, and will beleue them vpon their word, they haue small reason to thinke, that wise and graue persons will be so easily deceiued.

The third Probation.

IN the third place the Epistler seemeth to reason thus: *Apol. p. 19. lin. 20. ad 18.*
that if a man may doubt to giue assent to any religion, where there is such diuersitie: this being but a speculative consent of faith, onely exacting an agreement of the vnderstanding: how much more doubt and difficultie will be made, &c. for the obtaining of heauen, &c. His reason, if it be any, standeth thus:

It is an hard matter among Protestants to make choice Vntruth. 19.
of the right faith, which consisteth onely in the vnder-
standing:

Ergo, it is an harder matter among them to obtaine
heauen.

The Solution.

1. **I**T is no hard matter among Protestants to discern
of the true religion, seeing they make the Scriptures
the rule of their faith: but among Papists it is doubtfull,
seeing they refuse to bee tried onely by the Scriptures,
(which they blasphemously affirme not to containe all *Bellarm. lib. 4. de verb. c. 3.*
things necessarie to saluation) but they runne vnto vn-
certaine and doubtfull traditions: and so as the Apostle
faith, *they measure themselves by themselves*: where then
the rule is crooked (such as are their humane traditions)
how can that be straight, which is measured by it? But we
say with *Augustine: Regula est illa*, Our rule is the will of
God contained in the Scriptures: *set regula & quod pra-* *enarrat. 2. in*
num est, corrigatur ad regulam: Let the rule stand (the word *Psal. 31.*
of God) and let that which is amisse be corrected accord-
ing to that rule.

2. Neither is there such diuersitie of opinion, or multi- *Vntruth. 20.*

tude of diuisions among Protestants, and thereupon *such manifest and apparant danger of a false election*: as is shewed before. And it is an absurd and grosse thing in a disputer, still to begge the thing in question. He may take himselfe by the nose, and his fellow Friers, that make among them aboute an hundred sects: one holdeth of *Francis*, another of *Benedict*, another of *Austine*, another of *Ignatius* the founder of the Iesuites: like as among the Corinthians, some held of *Paul*, some of *Apollo*, some of *Cephas*. So that that saying of *Hierome* fitteth the Popish professors: *Nunc quoque mysterium iniquitatis operantur, & garrir unusquisque, quod sentit*: Now the mysterie of iniquitie worketh, and euery man pratleth his owne fansie.

Lib. 1. aduers.
Pelagian.

Faith is not an
act onely of
the vnderstan-
ding.
Iam. 2.

3. Neither is faith onely an act of the vnderstanding, and a speculatiue consent: If your Popish faith bee nothing els, the diuell may well be one of your Catholikes; for hee in his knowledge and vnderstanding beleeueth there is a God, and consenteth that the Scriptures are true, and the historie of Christs natiuitie, death and resurrection he knoweth and confesseth. But the right Christian faith, beside the illumination of the vnderstanding, maketh an assured confidence of the heart, and seeth the conscience, and maketh vs at peace with God: and by this faith, euery one that vnfaignedly seeketh God, beleeueth that he will reward them: as the Apostle saith, *He that commeth vnto God, must beleue that he is, and that he will reward those that seeke him*. Here are two parts of faith expressed, a knowledge, that God is; and a beleefe or assurance, that God will reward his seekers and followers.

Rom. 5. 1.

Heb. 11. 6.

True faith
worketh assu-
rance of sal-
uation.

Iohn 3. 24.

4. The argument proposed concludeth well against Papists, that he which is doubtfull of faith, is *much more* doubtful to obtaine heauē: for a man may haue their speculatiue faith, & yet be no whit neerer to heauen, nor sure thereof. But the right faith, which Protestants professe, doth put them euen while they liue, in assurance, and in some sort in possession of the kingdome of heauen: as our Saviour saith: *He that beleueth in him, that sent me, hath everlasting life, and shall not come into condemnation, but*

but is escaped from death to life: Wherefore it is an hard and difficult matter with Papiſts to obtaine heauen, or to be assured thereof, though they haue the Popish faith. But with Protestants, after they be endued with a liuely iustifying faith, there is no doubt or difficultie in obtaining the reward: for we are kept by the power of God through faith to 1. Pet. 1. 5. 9. saluation: and the end of our faith is the saluation of our soules. He therefore that is in the way of faith, is sure to come vnto the end, which is saluation. I may therefore vie against this Romanist the words of Basile: *Tu es guiltie of that, which you accuse in another.* It is an hard matter for your followers to obtaine or be sure of heauen: and therefore you iudge so of the Protestants. But as Augustine faith: *Quisquis adhuc malum non putet neminem bonum esse:* In Psal. 39. Let not him that is euill thinke no man good. Because Popish religion is desperate and comfortlesse, thinke not euerie religion to be so.

The fourth Probation.

THE argument here vrged, may be framed thus: *He whom all or most denie to haue title or interest to a kingdom, will faintly take it in hand. The Protestants make the kingdom of God vncertaine, improbable, impossible to be obtained: and so denie men to haue interest to it: Ergo, they are the cause that few aduenture, so certaine and painfull a worke for so vncertaine and doubtfull recompence.* Apol. 9. 16. 1. 9. Pag. 16. lin. 22. Lin. 16.

The Solution.

1. TO the proposition, this may bee answered: that although in terrene kingdoms, where a title is denied of all, there is small hope to obtaine, because to a temporall inheritance, admittance is by temporall meanes: and entrance to kingdoms is made by the fauour and assistance of vnited friends, yet moued by the iustnes of the title, as the Wiseman faith: *In the multitude of the people is the honour of the King, and for the want of people commeth* Prov. 14. 12.

the destruction of a Prince : yet in the obtaining of the kingdome of heauen the case is farre diuers : for the children of God haue good title vnto it, and great interest in it, and will earnestly contend and strue for it, though all the world say nay : as *Elias* was not dismaied in his course, though he thought himselfe to be left *alone*, and to be forsaken of all men.

1. King. 19. 10.

Vntruth. 21.

2. It is an impudent slander, that the Protestants make the kingdome of God *uncertaine, improbable, or impossible* to be obtained : these are the proper badges of the Popish Church. For how doe not they make the kingdome of God *uncertaine*, when they teach, that the *certaine* of remission of sinnes is a *vaine confidence*, and void of all godlines : and others call it, a *faitslesse persuasion* of saluation, for a man to be assured by faith, that hee shall be *saued*.

Concil. Trid.

sess. 6. c. 9.

Rhemist. 1. Cor.

9. sess. 9.

How is it not also *improbable* ? seeing if any among the are likely to goe to heauen, their Popes, whom they call holy Fathers, Christs Vicars, hauing *S. Peters* keyes, to whom the spirituall treasure of the Church is committed, to whom it belongeth to canonize Saints, who are priuiledged not to erre, they in all reason and probabilitie, should be most sure to goe to heauen ? Is it probable, that they can open heauen to others, and commaund the Angels to carrie other mens soules to heauen, that they can canonize others, and bee excluded heauen themselves ?

Clemens 6. in
bulla.

The Pope that
helpeth o-
thers to hea-
uen, may goe
to hell himselfe.
Quodlib. p. 57.

And yet they dare pronounce of some of their Popes, and those not the worst, that they are damned, as *Bellarmino* is reported to haue said to an English Doctor of *Sixtus* the last, that *descendit ad infernum*, that hee was gone to hell, as farre as he could conceiue or vnderstand.

Yea by their doctrine the kingdome of heauen is *impossible* to bee had : seeing they doe ascribe it to mens workes and merits : for this I dare by warrant of the Scriptures affirme, that he which maketh account to purchase heauen by his workes, and not to obtaine it by faith, is not like to come thither : *For by the workes of the law no flesh shall be iustified.*

Galat. 2. 16.

This

This obiection then might well haue bin spared, which reboundeth back vpon their own face. Thus are they shamed in their owne words: and so it falleth out vnto this brab-
ler, as it is in *Iob*: *He that speaketh many words, shall be answered againe.* If hee be loth to haue the nakednes of his mother discouered, he should haue followed *Hieromes* saying: *Vis me tacere, ne accuses; depono gladium, & ego scutum abijciam*: Would you haue vs quiet, you should not haue accused vs: if you had laid downe your sword, I should not haue needed to take vp a shield. *Clitarchus* could haue told you: *Viter not those things which you are loth to heare your selfe.*

Iob. 11. 2.

Clitarchus

The fift Probation.

THe Mahometanes were neuer more wicked then after the Persian schisme and diuision amongst them. Likewise the Iewes were diuided into many sects and religions at the comming of Christ, *Samaritanes, Pharisees, Sadduces, Essenes, &c.* whereby that nation &c. was drowned and ouerwhelmed in such monstrous and erroneous iniquities.

Pag. 17.

The conclusion must be: *Ergo*, Protestants being so di-
uided, are most wicked, &c.

Slander 22.

The Solution.

First, this argument is denied: for though among the Infidels and misbeleeuers, such as the Turkes are, and the Iewes were at the comming of Christ, where none hold the truth, but al are in error, diuisions and sects make them worse: yet is it not so among those, which professe the trueth: 1. For there the diuersitie of sects, and the springing and publishing of heresies, doth make the defence of the truth more glorious, and the defenders thereof more faithfull and constant: as the Apostle saith: *There must be heresies euen among you, that they which are approued among you, may be knowne.* 2. And yet in the
meane

1. Cor. 11. 19.

2. Tim. 3. 13.

meane time, the authors of schisme, and hatchers of heresies, are thereby giuen ouer to greater vngodlines: as the Apostle againe saith: *But the euill men and deceiners shall waxe worse and worse, deceiuing and being deceived.*

3. For if the Church of God, were then at the worst, when heresies and schismes are raised: then should the state of the Primitiue Church bee condemned, when so many wicked doctrines of Ebionites, Basilidians, Valentinians, Marcionites, Arrians, Sabellians with the rest were stirred vp by the diuell.

The Church
of God may
profit by he-
resies, though
others waxe
worse and
worse.

*Homil. de pa-
poribus.*

4. The reason of this difference is euident: because that where the truth is professed, the opposition of errors doth giue occasion, that the same be more thoroughly sifted, as the wheate is by winnowing made more pure, and the light shineth brighter in darknes. But where there is no truth or sound knowledge at all, there diuisions doe but harden them the more in their error, like as chaffe being winnowed is scattered and disperfed: and as they which walke in darknes without light, the further they goe, the more they wander. This is the very case of the vnbeleeuing Turkes, and of the misbeleeuing Iewes, Pharisees, Sadduces, Herodians, they were all out of the way. This point is well touched by *Augustine: Non ad diabolum pertinet, quis isto, vel illo modo erret, omnes errantes vult quibuslibet erroribus*: It is nothing to the diuell, whether a man erre this way, or that way, all that bee in error are his, what error soeuer they hold. No marueile then, if both Iewes and Gentiles by their diuisions waxed worse and worse, because they still were vnder the kingdome of Satan, howsoeuer diuided.

Secondly, if this argument be admitted, it would conclude strongly against the Papiſts, whose diuisions are notoriously knowne both to haue been; and at this present to be such betweene the Secular Priests, and irregular Ignatians, both at Rome, in France, and in England (which were happy, if it were rid of them both) and so hotly pursued on both sides with all reprochfull termes, of knaues, heretikes, diabolicall Machiauels, diuels incarnate, and such

such like, as they are not able to shew euer to haue been among Protestants. And these diuisions not onely to consist in verball differences, or repugnance in externall rites and liberties, but in materiall points of doctrine, as hath been before shewed. Therefore among Papists, where neither sect holdeth the truth, this argument may well hold by this their erroneous dissensions and diuersities, to conuince them of monstrous and grosse iniquities.

In the solution of the second probation,

Thirdly, against English Protestants (whom this Libeller chiefly impugneth) this engine of his hath no force: for (to Gods glorie be it spoken) fewer diuisions haue not been seene in the Church of England (excepting some few nouelties of certaine new fangled teachers, who in time, I doubt not, but will waxe wiser) then at this present. And I trust our domesticall heates shal euery day abate and slake, and our contentions at home decrease, that wee may with one ioynt force oppose our selues to the common aduersarie: like as *Abraham* rescued *Lot* from the Gentiles, though some priuate iarres betweene their families had broken out before. The Grecians are said, that when their enemies approched, though they had been at ciuill discord before, would compound their quarrels, to resist their forraigne foes: And it is written of *Themistocles* and *Aristides*, two famous Captaines of the Athenians, that when they went on embassage together, or to conduct an armie, *Inimicitiam in sinibus patrie deposuerunt*: They laid downe their enmitie in the borders of their countrie. It should be a shame for Christians not to be so wise for the defence of the common cause, as the Heathen were: That saying of *Augustine* to *Hierome* is to be embraced: *Fieri potest, ut tibi videatur aliud, quam veritas habet, dum aliud à te non fiat, quam charitas habet*: You may so long think otherwise, then the veritie, so that you doe nothing beside charitie. If men will needes retaine some priuate opinions, yet let them refraine publike dissensions. And here an end also of this section.

THE FOVRTH SECTION: THAT THE

Authors intent and scope is nothing lesse, then to
teach a most vndoubted certaintie and vnitie
in Popish religion.

Pag. 18. 19.



His section hath nothing worth the answering :
neither containeth any thing, beside slaunders,
bragges, facings, and bold assertions.

Vntruth 13.

Lin. 10

1. He impudently saith, and with a brazen face, *that Protestants may be bad in iust suspicion, that many doubters or deniers (at least in affection) of all worship are entred in among them.* Whereas it is out of all doubt, that many such

Sect. 2. 3. proof

Atheists are fostered, in Rome, Italie, Spaine; where the name Christian is vsed as a word of derision: as is rehearsed before.

Lin. 10. 11.

2. He telleth vs, of an ample confutation, which he hath written against all Atheists and enemies to religion, which he calleth a *Resolution of Religion*, wherein hee hath resolved all doubts that may bee *imagined*. This sure is a worke indeede, that can meeete with mens thoughts and imaginations. This booke we would gladly see, which he so often maketh mention of: some such thing I haue heard intended, but it should seeme, the author, like to the Beare, hath not yet licked this deformed lumpe to perfection. If it were ripe, it would be a good present for their mother of fornications and her children at Rome, to perswade them from Atheisme and Epicurisme. And yet considering this yonkers spirituall father, graund prouinciall Frier *Robert Parsons*, hath written of this argument before in his *Resolution*, this punie father might haue spared this labour, and confessed modestly with *Hierome*: *Super sedendum huic labori sentio, ne mihi dicatur illud Horatii, In siluam ne ligna feras, &c.* I thinke to giue ouer this labour, least that of *Horace* be said vnto me; Carre not sticks into the wood: *video enim à clarissimo ingenio occupata esse meliora*: For I see a riper head hath brought better stuffe.

Lib. 3. aduers.
Pelagian.

3. Where he saith, *that their religion, which hee calleth Vntruth* most holie and approued (most vnholie and reproued rather) *is resolu'd to the most assured and infallible word and reuelation of God.* This speech, it is hard to say, whether it hath more *subtiltie* or lesse honestie: For if by the word and reuelation of God he vnderstand, not the word written onely, but their blind traditions, which they vsually call *Verbum Dei non scriptum*, The word of God vnwritten, he speaketh craftily: for this their Anabaptistical reuelation is not *assured* or *infallible*, but most vncertaine, and deceitfull. If hee meane hereby onely the Scriptures of God, it is an vnhoncst bragge of him: for Poperie differeth as much from the word written, as darknes from light: if it were not so, why doe they not stand to their tackle, and cleaue onely to the Scriptures? why doe they make their traditions vnwritten of equall authoritie with the word written? what need had they to denie the Scriptures to containe all things necessarie to saluation? These grosse positions of theirs doe well declare, that they feare to be tried by the Scriptures.

Popish religion relieth not vpon the Scriptures.

4. He saith further, *nothing is more holie, credible, or wor- shie to be beleued, then the doctrine he is to teach: and to fol- low S. Augustines phrase, that a man should sooner doubt, whether he liue.* He may well follow *Augustines* phrase, his sense he followeth not: for *Augustine* in that place, (which hee citeth in the margin) speaketh not of the articles of Popish religion, which he neither knew, nor ap- proueth, but of the certaintie, which we ought to haue of the eternal veritie, that is, the Godhead, whereby we were made. And I nothing maruaile to see this fellow so confident in his Popish trash, seeing it hath been the propertie of the greatest Heretikes to shew themselues resolute. *En- tycher* said: *In hac fide genitus sum, vsque hodie vixi in ea, & opto mori:* I was borne in this faith, and hitherto liued in it, and desire to die. *Dioscorus* his companion said: *Ego cum patribus eius, ego defendo patrum dogmata:* I am cast out with the fathers, I defend the sentence of the fathers. *Constantinus* a Monothelite heretike being asked of the

Pag. 19. l. 12. Vntruth 15.

Lib. 7. confess. cap. 10. Heretikes many times resolute.

Concil. Cvale. art. 3.

Constantinop.
synod. 6. act. 6.

Synode if he would continue in that error, answered: *E-
tiam domini, sic sentio, sic credo, non est possibile aliter*: Yea
my Lords, so I thinke, so I belecue, it is not possible other-
wise.

THE FIFT SECTION.

αποστολὴν τοῦ
φωτὸς καὶ τοῦ
ἀγίου.

THis Ignatian professor taketh vpon him in this
treatise to proue the certaintie, excellencie and
dignitie of their Cacolike religion. But it fareth
with him, as *Plato* saith of louers, *that they are blind in that,*
which they loue. As the Crow thinketh her owne birds fair-
est, so he praiseth the *deformities* of his profession: but as
a blind man cannot iudge of colours, so his blind affec-
tion cannot discerne of true religion. Let vs see his rea-
sons and perswasions, whereby he doth *iustifie* and *mag-
nifie* Popish superstition.

The first perswasion.

Pag. 10. lin. 4.

Lin. 16.

THe blasphemous impietic of *Diagoras*, *Lucretius*, *Epi-
cures*, the infidelities of *Iewes*, *Mahometanes*, *Brach-
mans* and *Pagans*, are by that religion I will defend miracu-
lously confuted and condemned, &c.

The Dissuasion.

Vntruth 16.
Diuers Popes
Atheists.

IWould that Poperie were free from the imputation of
these foure sects, which he saith are by them impug-
ned, of *Atheists*, *Iewes*, *Mahometanes*, *Pagans*: for then
some hope might bee conceiued, that they would giue
place at the length to the trueth, if they were purged of
these filthie dregges. But as that profession now standeth,
I feare me it cannot be cleered from the imputation of all
these aforesaid impieties.

1. If Poperie did not giue way to Atheisme, how com-
meth it to passe, that so many of your vnholie fathers the
Popes haue been infected that way? What was, I pray
you,

you, *Iohn* 13. that playing at dice, called to the diuell for *Luitprand*,
 helpe, and who is reported to haue drunke to the diuell: *lib. 6.*
 and *Silueſter* the 3. that gaue himſelfe to the diuell to be *Ex Ioann.*
 made Pope: and *Gregorie* the 7. that caſt the Sacrament *Stella.*
 into the fire: and *Iulius* 2. that threw *S. Peters* keyes, as *Benno.*
 they call them, into the riuer Tyber, and drew out his
 ſword, hauing more confidence in *Pauls* ſword, as he ter-
 med it, then in *Peters* keyes: *Iulius* the 2. calling for his
 diſh of Porke, which he was forbidden by his Phiſitions,
 ſaid, *Giue it me in deſpite of God.* *Leo* 10. ſaid to Cardinall
Bembus: *Quantum nobis profuit fabula iſta de Chriſto.* How
 gainefull to vs hath been this fable of Chriſt? Are theſe
 now your holie fathers indeed, that were plaine Atheiſts,
 and is this religion likely to confute Atheiſme, which as a
 ſpider taketh hold with her hands, and maketh her web, *Prou. 30. 26.*
 not in Kings but Popes palaces: yea buildeth her neſt in
 Popes breaſt? And whence is it, I pray you, that you and
 your fellow Iudaſites, are by your pewfellowes the ſecular
 Priests ſo often proclaimed Atheiſts, Machiauiſts, di-
 uelliſh, if Poperie, whereof you take vpon you to be ſect-
 maſters and ringleaders, were the ouerthrow of A-
 theiſme?

Secondly, for Iudaisme, how can the Romane religion *Vatruſ 17.*
 cleere it ſelfe: ſeeing they retaine ſo many Iewiſh rites
 and ceremonies: as the Prieſtlike garments, Altars, In-
 cenſe, Palme, Salt, Oile, Iubilee: and which is moſt noto-
 rious among the reſt, they euery yeer, like vnto the Iewes, *In Miſſal. Rom.*
 conſecrate a Paſchall lambe. *in fine.*

3. And for Mahometaniſme, it hath great aſſinitie with
 Papiſme, in doctrine, manners, miracles, pilgrimages,
 ſects of Monkes, in their Alchoran, and many rites and ce-
 remonies, as is moſt pithily & learnedly proued, by an ex-
 cellent writer, and induſtrious profeſſor of our Church, in
 a ſeueral worke of that argument, which the aduerſarie
 ſhall neuer be able to anſwer: to that treatiſe I referre
 the reader. How then is Poperie a confounder of Maho-
 metanes, being rather a compounder with them, and couſin
 germane to many of their erroneous and corrupt viſages.

4. Concerning Heathenish paganisme, if Papiſts borrowed not much of their ſtuffe from thence, their religion would be left very beggerly and naked.

Plutar. quæſt.
Roman. qu. 86.
Quæſt. 99.

1. The old Romanes married not in May: ſo the Church of Rome at certaine ſeaſons inhibite mariage.

2. The Augur did not loſe his Prieſthood, while he liued; hence they haue the indeble character of Prieſthood.

Jbid. qu. 34

3. Of them alſo they learne to viſite the ſepulchers of the dead, and bring their oblations thither.

Plut. quæſt.
Græc. 16. de
Jſid. & Oſirid.

4. Niſus King of Megaris kept the reliques of his wife *Abrota*: the reliques of *Oſiris* were preſerued in Egypt, and of *Bacchus* at Delphos. Hence is deriued the Popiſh reſeruation of reliques.

Plutar. ibid.
Poperie borroweth of Pagans.

5. The Egyptians worſhipped the image of *Oſiris*: from this practice of the Heathen, the Papiſts haue receiued the adoration of images.

Plut. Lac. apo-
theg. in Agasile.

6. The Thasians tooke vpon them to canonize Saints: ſo doe the Papiſts.

Plut. de plac.
philos. lib. 1. c. 7.

7. *Epicurus* did aſcribe an humane forme to the Gods: ſo the Papiſts doe picture God the Father like an old man.

Ariſtid. Mo-
leſ. lib. 1. Italic.

8. The Romanes inſtituted an holie day in memorie of their maides, which deliuered Rome from the Frenchmen: the Church of Rome hath her feſtiuities of Virgines.

Plut. lib. de
virtutibus mu-
lier.

9. *Pythes* for griefe for his ſonne, whom *Xerxes* commaunded to be ſlaine, made himſelfe a recluſe and Anachorite, and ſo died: ſo hath the Church of Rome their Anchorites.

Plut. de Iſid. &
Oſirid.

10. The Egyptian Prieſts did uſe to ſhaue their haire: and ſo hath the Church of Rome their ſhauelings. Diuers hundred ſuch Paganish rites, are to this day practiced among the Romanists. One hath of late written a treatiſe of this argument, wherein hee ſheweth the originall of more then 400. points and trickes of Popiſh religion, to haue been taken from the Pagans: There the reader ſhall finde himſelfe more fully ſatiſfied in this matter,

Thomas Mar-
ſinus de origin.
papat.

Vatrich 29.

We

We see then how well Pagans are *confuted* by that religion, which this champion taketh *upon him to defend*.

It is not then the Romane superstition, which hath *confuted and condemned Atheists, Iewes, Mahometanes, Pagans*: but the religion, which we defend, that professeth the Gospell of Iesus Christ, hath exploded all these impieties, and put them to silence, and hath rooted out all other heresies beside. Who haue now impugned the heresies of the Tritheists, Anabaptists, Familie of loue, of *Sernetus, Valentinus Gentilis*, with others, then Protestant writers: witnesse the learned workes of *Caluin, Beza, Bullinger, Peter Martyr, Iunius* with the rest.

He hath therefore here made a good argument for the Protestants, whose faith is therefore worthie to be of all receiued, because thereby all heresie and impietie is subdued: as *Hierome* saith, *Fides pura moram non patitur, ut apparuerit scorpini illico conterendus*: Pure faith seeketh no delaies, as soone as the scorpion appeareth, it nippeth it on the head.

*Ad loann.
Hierosolym.*

The second perswasion.

I Meane not the religion of *Martin Luther*, so often recanted, altered, chaunged, &c. nor of licentious *Caluin*, and a few artificers of *Geneua*, or of *Knox* that galley-slave of Scotland, or of *Edward Seimer*, or of *King Edward* a child of nine yeere old, &c.

*Pag. 11. l. 3, 3, 4
1, 6, &c.*

The Disswasion.

Here many shamelesse vntruths are powred out together.

I. It is vntrue, that *Luther* at any time recanted his iudgement in religion, in departing from the Church of Rome and forsaking her trumperie: you would threap kindnes vpon *Luther*, as you haue done of late in a lying pamphlet of reuerend *Beza* that he died one of your *Caluists*. If *Luther* altered in some private opinions, it is nothing

*1esuit. Catechif.
lib. 1. cap. 17. in
fine.*

Philip. 3. 13.
Religion
not perfected
at once.

Xenophanes.

nothing to vs, who depend not vpon *Luther*, *Caluin*, or any other for our faith. And if he did so, it is no maruaile, seeing it was hard for one man all at once to finde out the truth in euery point: seeing the Apostle saith to the Philippians, *If ye be otherwise minded, God shall reueale euen the same vnto you*. Faith is not perfected at once: and as in other things, the inuention of a thing and the perfection come not together, as the Greeke Poet saith:

ἔνθα δ' ἄρ' ἀρχῇ πάντα θεὸς διδάσκει
καὶ καὶ ἔπειτα διόττις ἰσχυρὰ γινώσκων.

God at the first all things doth not shew,

But in proceſſe of time, they better doe grow.

So is it in religion. But howſoeuer *Luther* might varie from himſelfe, what is that to vs the Protestants of England, who are the greatest eye ſore to theſe bleare-eyed Popelings? It is well, you cannot vpbraide the Church of England with any innouation of doctrine for theſe three ſcore yeeres well nie, ſince the firſt thorough reformation of religion in bleſſed King *Edwards* raigne.

Slaunder 31.

2. As for *licentious Calvin*, and *galley-slave Knox*: the one is a malicious ſlaunder, the other a ſcurrilous terme. Theſe men were both famous for their learning, and reuerenced of all that knew them for their godly life. I doe not a whit maruaile that the memorie of theſe men is odious to all Papists: for *Caluin* hath ſo decalued, made bare and bald their naked religion, and *Knox* hath giuen it ſuch a knocke and deadly blow in Scotland, that I truſt in God it ſhall neuer there riſe vp againe.

Vntruth 32.

3. That King *Edward* a child of nine yeeres old, without any aſſent or aſſembly of Parliament, or other (as *Fox* himſelfe is witnes) did reforme religion, is a fiction of your owne. Firſt, Maſter *Fox* witneſſeth no ſuch thing: for although the King by the aduice of his Councell appointed a generall viſitation ouer all the land for the redreſſing of certaine diſorders, yet was not the Maſſe aboliſhed, nor religion wholly altered till the Parliament held, ann. 1. *Edward*. Nouemb. 4. Secondly, indeed true it is, that in Queene *Maries* time the Papists came before the law: Preachers

Fox pag. 1298.
edw. 1583.

were

were prohibited; Bishops deprived, and divers imprisoned: as Bishop *Cranmer*, *Latimer*, *Ridley*, *Hooper*, *Rogers*, *Massie* publickly solemnized. Thirdly, you had forgotten, that the vsurped authoritie of the Bishop of Rome, which you make the chiefeft ground of your Cacolike religion throughout your whole dispute, was with common consent of Parliament, consisting of the three estates of the land, the Lords spirituall and temporall, and Commons, abrogated by King *Henry* the eight of famous memorie: so that no new acte was requisite in that behalfe in the entring of King *Edwards* raigne. Fourthly, King *Edward* a King of nine yeares of age, by the aduice of the Parliament repealeth diuers Statutes, and among the rest one made against Lollards, *ann. 1. Richard. 2.* who was then but eleuen yeeres old: I pray you, what great ods in their ages might not the one build vp true religion at those yeeres, when as the other pulled it downe? or will you take exception against *Iosias*, because being yet but a child, he began to seeke the Lord, and to purge religion? or is the authoritie & soueraigntie of the Prince the lesse, because he is young? or is the spirit of God tied to age, and limited to yeares? Doth not the Scripture say, *Out of the mouth of babes and sucklings thou hast ordained strengths?* *Psal. 8. 2.* And hereunto agreeth that saying of Cypriane, *Impletur apud nos spiritus sancto puerorum innocens aetas &c.* The innocent age of children with vs is filled with the holie spirit. And so was it in this princely child the *Iosias* of this age, of whom we may say with Ambrose, *Non moueat aetas, imperatoris perfecta aetas est. Est enim perfecta aetas, ubi perfecta virtus: Honorius iam pulsat adolescentiae fores, promittitur aetate, quam Iosias,* We should not respect his yeares, the Emperours age is perfect: age is perfect, where vertue is perfect: *Honorius* is now growing to be a young man, elder then *Iosias*.

4 Further it is a great vnt ruth which followeth, *the will and testament of King Henry being violated, and his Bishops and Clergie committed to prison, or deprived.* *Pag. 21. l. 9. 10.*

For neither doth he shew wherein the testament of the

behold

K

King

Vnt ruth. 33.

Fox p. 1492. col. 2.

Ann. 1534. Fox p. 1056.

King Edwards godlie youth no preiudice to reformation.

Fox p. 1299. col. 1.

2. Chroni. c. 34. v. 2.

Lib. 3. epist. 14.

In obit. Theodos.

King was *violated* in the entrance of King *Edwards* raigne, and therefore may be iustly suspected to be a falsarie: neither doth he cite any author for it, no such thing either by Maister *Fox* or *Stowe* (to whom in these matters he appealeth) being affirmed: so that it seemeth his own phantasticall braine hath forged this fanisie.

True it is indeede, that the Protestant Bishops were depriued, and excluded both from the Parliament and their Bishoprickes, as Doctor *Taylor* Bishop of Lincolne, Doctor *Harley* Bishop of Hereford, with others, in the entrance of Queene *Maryes* raigne.

Vntruth. 34. But vntrue also it is that the Popish Bishops were depriued or committed to prison during the time of the Parliament, when the act passed for reformation of religion, which was in Nouember *ann. 1547.* the Bishop of Winchester was not sent to the Tower til the morrow after S. Peters day the yeare following *ann. 1548.* nor depriued before *ann. 1551.* And *Bonner* was not commaunded to keepe his house, till the 11. of August *ann. 1549.* in the third yeare of King *Edwards* raigne. This shamelesse man we see dare aduenture to vtter any thing.

Fox pag. 1339. col. 2.
Stow ann. 1. 2. Edw. 6.
Fox pag. 1304. col. 1. 2.
Pag. 21. l. 13. 14.
5 Of the like truth is that which followeth, *That the Protestants of this time without any disputation or aduice of any learned or Parliamentall Diuine (all such then being depriued) by the consent of vnlerned noble men, Knights of shires &c. enacted and decreed matters of religion.*

Vntruth. 35. For it is notoriouslie knowne, that during the Parliament, *ann. 1. Elizab.* there was a conference and disputation held at Westminster, betweene nine of the Popish Clergie, Bishops and Doctors, with as many of the Protestant Doctors and Diuines, whereof one was a Bishop, which disputation was broken off by the frowardnes of the popish disputers, that wilfullie refused to obey the order appointed.

Fox pag. 2124. Stow ann. 1. Elizab.
Vntruth. 35. Neither as yet, when matters of religion were treated of in Parliament, were the popish Bishops depriued: for the Archbishop of Yorke was then of the Councell, and the Bishops of Winchester and Lincolne were not committed

Synodes, &c. all Vniuersities, Colledges, Schooles, Lawes of all Christian Princes, spirituall and temporall haue decreed, &c.

The Diffusion.

Vntruth. 37.

Contr. Hæres.
lib. 1. c. 4.
Popes vnlearned.

Arnulph. in
concil. Remens.

Part. 3. dist. 4.
ca. 86.

Vntruth. 38.
Platina.

Benno.
Sleidan.
Theod. Nicm.
Raphail
Volaterran.
Onuphrins.
Vergerius.
Guicciar. d. ne.
Sleidane.
Agrippa.
Ex Baleo.

HE had said more trulie, that the most vnlearned and vicious men of the world haue approued their religion, not the most learned and vertuous, which is an idle and fabulous speech. Many of the Popes haue been most vnlearned: *Alphonsus* saith, *Constat plures Papas adeo illiteratos fuisse, vt grammaticam penitus ignorarent*, It is euident that some of the Popes haue been so vnlearned, that they were ignorant of their Grammar. The like ignorance hath raigned in times past not onely in the Popes, but in the whole court and citie of Rome. *Arnulphus* said openly in the Councell of Rhemes, *Cum hoc tempore Roma nullus sit, vt fama est, qui sacras literas didicerit &c.* Seeing there is none at this time in Rome, as the fame is, that hath studied the sacred scriptures, with what face dare any of them teach vs that thing which they neuer had learned. And such as was the citie of Rome, the whole papall Clergie and priestthoode was not vnlike: as what great learning their Massepriests had, it may appear by that Canon where mentiō is made of a Priest that baptized, *In nomine patris, filii, & spiritus sancti*, such as was their latine, such was their doctrine, both barbrous & false.

Now what vertuous and holie men your Popes haue bin, who are the great patrones of the Romane religion, it may easily be seene: whereas that Sea hath afforded in great numbers, 1. Sorcerers, such were *Iohn 12. Benedict 8. Benedict 9. Gregory 6. Siluester 2. Gregory 7. Paulus 3.* with others: 2. Murtherers, as *Clemens 5. Urbane 6. Iohn 23. Sixtus 4. Alexander 6. Paulus 3.* 3. Adulterers, as *Innocentius 8. Alexander 6. Leo 10. Julius 2. Julius 3.* Some incestuous, *Iohn 23.* accused in the Councell of Constance that he had knowne his brothers wife: *Alexander 6.* with his owne daughter *Lucretia*: *Paulus 3.* with his owne

owne sister committed vncleannes. Nay these vnholie fathers haue not bin free from the touch of the vnnaturall sinne of Sodomie, as *Iulius 2. Iulius 3. Sixtus 4. Alexand. 6.* Many of them haue been Atheists, as is declared before.

The vertuous
life of Popes.
Ex Sales.
Diswas. to
perswas. 1.
Vntruth. 39.

3 As true it is that all vertuous men haue approued Poperie. Of the like truth is the next glosse, that they haue 20. generall Councils of their side, whereas *Bellarmino* himselfe numbred but 18. generall, orthodoxall and allowed Councils, and fise of them *Lateran. 1. Lateranens. 2. Lugdunens. 1. Lugdunens. 2. Viennens.* are not extant: and how then can it be knowne what they decreed?

Bellarmino lib. 1.
de concil. c. 5.

4 He telleth vs also of many thousands of nationall and prouinciall Synodes, whereas he is not able to produce one thousand, nor yet much about one hundred of such Synodes (the generall excepted.) And of all these Synodes generall or particular, Oecumenicall or prouinciall, where he can shew one for poperie, we will bring forth three against it, and of all their Canons and Decrees we will vndertake to alleage three to one, that shall testifie with vs against them.

Vntruth. 40.
Tom. 1. 2. 3.
concilior.

5 He may be ashamed to say that all Vniuersities haue decreed with them, whereas both the Vniuersitie of *Oxford* gaue publike testimonie of *Iohn Wickliffe* his sound doctrine and honest life: and publikely in the Vniuersitie of *Prage* his positions were defended by *Iohn Husse*. And *King Henry* had the iudgement of ten Vniuersities, that his mariage with his brothers wife was vnlawfull, which notwithstanding was dispensed with by Pope *Iulius 2.* and ratified by *Clement 7.* And at this present (God be thanked) the Protestants haue as many Vniuersities if not more on their side in *Germany, Denmarke, Helmetia, the Lowe countries, England, Scotland,* and other nations, then the Romanists haue for them.

Vntruth. 41.
Fox p. 448.
col. 1.
Pag. 450. col. 2.
Vniuersities
approouing the
Protestants
faith.
Fox p. 1049.
col. 2.

6 The Imperiall lawes, Prophets, Apostles, Euangelists, holie and learned Fathers, Historians, Synods, Councils, Lawes, Martyrs, Confessors, all which this shamelesse popeling boasteth of, are against them, as hath been sufficientlie proued in more then 300. questions in contro-

Vntruth. 42.
Pag. 22. lin. 15.
16. &c.

Synops. Pa-
pismi.

Pag. 22. lin. 15.

Vntruth. 43.

Lib. 8. ex ver-
sion. Castalion.

Sybilles ora-
cles against
the Pope.

Vntruth. 44.

Rabbines a-
gainst the
Romanists.

Numb. 24. 24.

Concent of
Scripture ann.
mund. 2550.

Pag. 22. lin. 20.
& deins.

Pag. 22. lin. 3.

uerſie betweene the Protestants and Papiſts.

7 Yea he blusseth not to say, that their religion is ratified by Sybils and Rabbines before Christ, whereas in verie deede they are both against them.

First for Sybils Oracles, they do euidently describe the Pope of *Rome*, calling him *worldsgone*, one that should haue a manifold, that is, a triple crowne, and his name should come neere to *Ponti*, so is he called *Pontifex*, that all the world should visit his foote: that he should gather together huge heapes of gold and siluer, be skilfull in Magick arte. And afterward in the same booke Sybill speaketh of the vtter ruine and defolation of *Rome*.

Concerning the Rabbines, neither do they witnes for the Romanes, but did rather by the scriptures gather that they should be enemies to the Church, for so they vnderstand that prophesie of *Balaam*, that *Cittim* shall afflict *Heber*, of the power of Italy and Rome: so *Onkelos*, *Iarchi*, *Exra*, *Sadaiah*, *Isaac*, *Bochai*, as they are cited by that learned man in his Concent, whose name (as I haue heard) this opponent beareth, but neither his wit nor learning. Is not this now a braue lad, that would make vs belieue, that these speake for him, that are vtterlie against him? But whereas he challengeth beside, that Mahometanes, Iewes, Paganes, Infidels, Heretikes, Schismatices, Deuils, damned soules, soules in Purgatorie, do witnesse with them: We willinglie yeeld them all these; they are fit Iurie men to bring in such a verdite: onely I take exception against two of this empanelled enquest: the soules in Purgatorie, which is no where, and therefore it is a vaine prooffe; and the damned soules, who if they might vtter their complaint from hell, they would cry out against their popish instructors, which by their idolattrie, doctrine of freewill, merits, pilgrimages, inuocation of Saints, blind traditions, and by many other grosse errors, and blind ignorance condemned them to hell.

8 He saith further: That the *Queene* by her new taken prerogative, proceedeth in spirituall causes without Parliamt. Here are two vntruths couched together.

i Her

1 Her Maiestie did while she liued exercise no authoritie in those causes which the statutes of this realme haue not yeelded vnto her : and therefore *without Parliament* she proceeded not; that authoritie in spirituall matters being restored to the Crowne by acte of Parliament.

2 False also it is, that this prerogatiue is new taken vp : that the Prince should be the supreme gouernor ouer all persons, and in all causes as well ecclesiasticall as temporall : for her Maiestie did not challenge any authoritie and power of ministerie of deuine offices in the Church (as the Papiſts do falsely slander the state) but only she was acknowledged during her princely life and raigne to be supreme gouernor of the Church in her realme, to prescribe lawes for the same by the word of God, and to see them executed, and no otherwise. This prerogatiue is auncient, neuer denied to Christian Princes. *Dauid, Solomon, Iehosaphat, Hezekiab, Iosias*, reformed religion, deposed idolatrous priests, made ecclesiasticall orders and lawes. *Eleutherius* calleth King *Lucius* Gods vicar in his kingdome, and saith, *it is his dutie to call his people to the faith and law of Christ.* Pope *Leo* thus decreed, *Res humana, &c.* Humane matters can not otherwise be safe, nisi *qua ad diuinam confessionē pertinent, & regia & sacerdotalis defendat dignitas*, vnlesse those things which belong to the deuine profession, both the kinglie and priestlie authoritie defend. And among other offices of the Kings of England, this is one, *Vt regat ecclesiam*, That he gouerne the Church. Yea the popish Clergie were the first that recognized King *Henry* the 8. to be the supreme head of the Church of England.

9 Where he saith, *The definition of the Pope in such cases is impossible to be false, by all morall iudgements* : You should haue said *morall*, or a fooles iudgement : for it is notoriouslie knowne, that diuers Popes haue been heretikes : *Marcellinus* was a Montanist : *Liberius* an Arrian : *Honorius* was condemned for an Heretike : *Anastasius* and *Celestinus* were Nestorians. Yea it is also manifest, that the Bishops of *Rome* haue erred in their definitions

and *Constantin.*

See the admonition after the Queenes injunctions, in what sense supremacie is yeelded to the Prince in her Dominions.

Fax p. 107. col. 2.

Caus 134. 5. c. 21.

Inter leges Ed-ward. 3. c. 1.

Fax p. 166.

Fax p. 1056.

Page. 12. lin. 9.

Vnto. 47.

Tertullian.

cont. Praxeas.

Alphon. lib. 1.

c. 4.

Cusan. de con-

cord. l. 1. c. 14.

Laurent. Vall.

de donation.

In Stephano.

Annotation.
in 1. Cor. 6. 7.The Pope
may erre.Aeneas Syluius
de concil. Bas.
lib. 1.Sicut si dixeris
in respondis
multa.

Lib. 1. epist. 2.

and decrees. *Nicolaus* 1. alloweth baptisme made onely in the name of Christ, *Decret. 1. de baptis. Platina* saith, *Post Stephanum &c.* After Stephen this custome was obserued, *Ut acta priorū pontificum sequentes aut infringere, aut omnino tollerent*, That the Popes which succeeded did infringe the acts of their predecessors, or cleane take them away: The former then or the latter must needs erre in their decrees. *Erasmus* saith, *Ioannes 22. & Nicolaus totis decretis intra se pugnant, idque in his, quae videntur ad fidei negotium pertinere*, *Iohn 22.* and *Nicolas* in all their decrees do fight one with another, and in such things as belong vnto faith. But if you waigh not the credit of this testimonie, heare one of your Popes confession, *Quid si criminosus papa contraria fidei pradicet, hereticisque dogmatib. imbuat subditos*, What if a bad Pope do preach contrarie to the faith, and corrupt his subiects with hereticall opinions. It is possible then for a Pope not only to erre himselfe, but to preach, publish, and enioyne it to others.

What an heape of lyes hath this fabulous Frier told vs, and all within the compasse of one page: I may say to him as *Diogenes* to *Plato*, who requesting of him three rootes out of his garden, sent him a bushell: *euen so* (saith he) *when you are asked, you answere many things*. But this vnskillfull gardener, vnasked, hath cast vs out of his garden, stinking weeds by lumps, & serued vs with a bushell of lyes. *Cyprianes* saying may very well be applied to such ouer-reaching Romaniſts: *Romani cum sua mendaciorum merce nauigant, quasi veritas post eos nauigare non posset*: The Romaniſts hoise vp saile to carrie their merchandise of lyes, as though the truth could not saile after them, so this nimble Curſitor trips away with his false footing, as though no man could trace his wide footsteps and ouertake him.

The fourth Perswasion.

Vnto: 48.
Pag. 12. lin. 33.

I Defenda religion which hath confuted all aduersaries, Atheists, Epicures, Iewes, Paganes, Mahumetanes, Magicians, Philosophers:

2 Which

- 2 Which hath conquered above 400. sects of internall *Ibid. l. 35.*
and domesticall heretikes, subdued all nations. *Vntruth. 49.*
- 3 Not a religion builded vpon vaine coniecture &c. where-
in so many heads, so many religions, deniers of scriptures, de- *Pag. 23. l. 4. 7.*
ceitfull false translators, corrupters and forgers of holie eni- *Vntruth. 50.*
dence, denisers of doctrines for pleasure sake, &c.
- 4 But a religion founded vpon the most certaine and in- *P. 23. l. 15. 16.*
fallible word of God, &c. *Vntruth. 51.*

The Dissuasion.

1 **H**OW well popish religion confuteth Atheists, E- *1. Dissuas. to*
picures, Iewes, Pagans, Mahometanes, I haue *Perfwal. 1.*
shewed before: that poperie boroweth from all these,
that diuers of their Popes haue been Atheists, *Gregor. 7. Spegd. in*
Situester. 2. Paulus. 3. Benedikt. 9. Ioann. 13. Leo. 10. Alex- pscal.
ander. 6. with other: Iewes and Turkes are tolerated vnder
the Popes nose, onely the Protestants are persecuted
vnto death. And for Magicians, *Platina.* *Platina.*
Platina. sheweth, that
more then twentie of the Popes haue been giuen to that
diuelish studie. How Papiests are confuters of Philoso-
phers, I leaue it to their owne report, of one *Maldonat* an
Ignatian sectarie, that in a great auditorie in one lecture
laboured to proue by naturall reasons that there is a *Iesuit. case-*
God; in an other, that there is none: and that the Iesuities *chif. lib. 2. c. 7.*
do mainetaine at this day by the penne of *Rene de la Fon,*
that the Godhead must be proued by naturall reason.

2 Vntrue also it is that Poperie hath conquered so *Sect. 3. solut. 1.*
many heresies, retayning still a great number of them, as
is before sufficientlie declared: neither haue they cause to
brag of their vniuersalitie, in *subduing all nations:* for
poperie was neuer so generall, as pagane Idolatrie: nei-
ther had the Pope euer commaund of all nations, the
Greeke Church hauing euer been deuided from him: and
I trust euery day his iurisdiction will be lesse, and his ac-
count of nations come short; as thanks be to God, his
nailes are well pared, and his armes shortned in many fa-
mous cities and kingdomes in Christendome.

Self. 2. solut.
to probation. 3.

Iuell. ex Felin.
Panormitan.
summ. Arzel.
defens. apolog.
pa. 385.
Siluest. Prie-
rias cont. Lu-
ther.
Piggbius in
loc. commun.
de eccles.
Cusan. ad Bo-
hem. epist. 2.
Piggb. Hierar.
lib. 1. c. 2.
Papists de-
niers of scrip-
ture.

Latine text
correct.

3 Of the Papists it may be more truly said, that they haue *as many heads, so many religions*: of the diuers sects and schismes in poperie, and differences among their writers, which rise to the computation of many hundreds, relation hath been made before.

They are the deniers of scripture, not Protestants, that haue not blushed to say, *that the Pope may change the forme of words in baptisme*: that the Pope may dispense against the new testament: that the Pope may dispense against all the precepts of the old and new testament: that the scripture taketh authoritie from the Church of Rome: that no man may lawfullie beleue anything by the authoritie of scripture against the determination of the Church. Another faith, the authoritie of the scriptures is founded in the allowance of the Church. Another, *Apostoli quedam scripserunt, non ut praessent, &c.* the Apostles writ certaine things, not that they should rule faith and religion, *sed subessent*, but should be vnder. Let any man now iudge if these men be not deniers of scripture, which do derogate from the authoritie thereof, that take vpon the to chop & change it, to annihilate the precepts thereof, and dispense against it.

So they, not Protestants, are the false translators of scripture, who allow the vulgar Latine onely to be authentically, which in many hundred places altereth, and corrupteth the Hebrue text: As Genes. 2. 8. *God planted a garden from the beginning, for, toward the East.* Genes. 15. *she shall breake thy head, for, be.* Gen. 4. 13. they read, *my sinne is greater, then I can deserve pardon, for, then I can beare.* Gen. 6. 5. *their cogitation intent to euill, for, onely euill continuallie.* Gen. 12. 15. *and the princes sold Pharaos, for, the princes of Pharaos saw her.* Gen. 26. 9. *why saidst thou he, for, why saidst thou.* 7. 19. *they digged in torrent, in the brooke, for, in the vallie.* Gen. 35. 36. *he came in the spring time to the ground which bringeth to Ephraim, for, there was a little space of ground to come to Ephraim.* Genes. 36. 24. *found out boate waters in the wildernes, for, Mules.* Gen. 40. 13. *shall remember thy seruice, for, shall lift up thy head.* Psal. 68. 4. *exalt him that ascendeth, super occasum, vpon the west, on sunne-*

sunne-set, for, vpon the beaues. v. 6. delinereth prisoners in strength, for, in fetters. v. 13. though he sleepe betweene the loes, for, lien among the pots. v. 17. tenne thousand, for, twentie thousand, and a thousand such places might be alleaged, wherein they haue corrupted the scriptures.

The Papists also are the men, that forge scripture and other euidences, for they thrust vpon the Church diuers Apocryphall bookes, of *Tobir, Iudith, Macchabees*, with the rest, which the auncient Church of the *Iewes*, to whom all the bookes of the old Testament, and oracles of God were committed, neuer receiued, nor allowed: So haue they forged and deuised diuers other writings, as the Decretall epistles of the auncient Bishops of Rome, which were Martyrs, as of *Zepherinus, Calixtus, Pontianus, Urbanus, Fabianus*, with the rest, which are all counterfeited stuffe: as are also the leiturgie of *S. Iames*, the writings that passe vnder the name of *S. Martialis, Abdias, Hippolytus, Dionysius*, and many such, as is elsewhere declared more at large.

Papists forgers of euidences.

Rom. 3. 2.

Tetrastyl. 1. pil. part. 3.

4 Neither is it true that popish religion is founded vpon the infallible word of God conteyned in the scriptures, but most of it vpon blind, fallible, and vncertaine traditions: and many opinions the Church of Rome holdeth directlie opposite and contrarie to scripture, as elsewhere hath been shewed.

Tetrastyl. 1. pil. 2. par. 3.

Thus this (friulous aduerfarie) passeth on along, heaping vp slaunders and vntruths, not remembring what the wise man sayth, *Lying lips are an abomination to the Lord, but they that deale trulie, are his delight.* But we neede not maruaile at it; for this is familiar with the, with great boldnes to face out their owne forgeries: and they may well say in *Hieromes* phrase, *domi nobis ista nascuntur*, we haue plentie of such stuffe at home. But as the Lacedemonian magistrates said to *Cephisophon* the Orator, when they expelled him, *that it was a good Orators part, so make his speech answerable to his matter*: so should this sophister haue done, and not to professe truth in his speech, where none is in his matter.

Prov. 12. 12.

Hieron. ad Pammach. & Ocean.

Δὴν τὸν ἀνδρὶν ἀποστρέφειν τὸν λόγον ἵππον.

The fift Perswasion.

Vntruth. 52.

P. 23. li. 21.

Vntruth. 53.

P. 24. l. 16.

Vntruth. 54.

P. 24. l. 19. 20.

C. 6.

1 **I** Defend a religion, where so much vertue is practised, such obedience, chastitie, pouertie, &c.

2 Which brought the professors thereof to heauen, as religious Heremites, Monks, Friars, Priests, Bishops, Popes, &c.

3 Not that religion, which made those which before were good, chaste, obedient and contemners of the world, to be wicked and giuen to impietie:

The Disswasion.

Disloyaltie of
diuers Papists
to their prince.

Iesuites Ca-
techisme,
lib. 3. c. 6. 8.

Ibid. c. 22.

Præfat. Bælei
de alic. Romæ.
pontific.

1 **W**Hat obedience poperie teacheth to their princes, the late practises both in *England* and *Fraunce* do proclayme to all the world: as the treacherous conspiracie of *Parry*, incired by Cardinall *Coomes* letters: of *Somerfield* and *Arden* solicited by *Hall* a popish priest: of *Babington* with other stirred vp by *Ballard*: *Lopez* by *Parsons*: *Sauage* and *Yorke* by *Gifford*: *Squire* by *Walpoole* a Iesuite. In *Fraunce* *James Clement* a *Iacobine* murdered *Henry* the third. *Barriere* and *Chastell* attempted the like against the now King of *Fraunce*, at the intigitation of the Iesuites. The Prince of *Orange* was by the like treacherie murdered: and the death of the Chancellor of *Scotland* intended. This may suffice to shew their obedience.

For their chastitie, I appeale to the stories written of their vnholie fathers the Popes. What place in the Christian world can afford more filthie spectacles of adulterers, incestuous persons, Sodomites, then that Sea and citie of *Rome*, I appeale to the inquisition made in King *Henry* the eightes raigne, at the suppression of the Abbeys, when in some places the Priests and Monks were descried to haue kept some two, some three, some fixe, some more, one among the rest twentie concubines: such also is their chastitie.

Much agreeable also is their pouertie: for Abbeys and Monaste-

Monasteries grew to be so poore, that they had gathered a third part of the land and more into their hands; in so much that the Kings of this land were forced to make prouision by statutes of Mortmaine, that no more lands should be giuen to religious houses without the Kings licence. *Ann. 7. & 34. Edward. 1. ann. 18. Edw. 3. an. 15. Ricard. 2. c. 5.*

The annuities which the five orders of Friars gathered, amounted to an hundred thousand pounds yearly: for they had five pence a quarter of every house, twentie pence by the year, which will arise (counting but tenne beggers, For households in every parish, and parishes tenne thousand) to little lesse summe then is named. *P. 1015.*

The new vpstart Ignatian fathers haue also entred the vow of pouertie with the rest: And what poore soules they are, contemning all worldly riches and pleasures, their owne fellowes the secular priests can very well certifye vs. They tell vs that Frier *Harwood* did ride vp and downe in his Coach, and that his pomp and trayne was such, that where he came, it seemed to be a little Court by his presence. Frier *Garnets* pomp and expences could not be gesse'd at lesse then five hundred by the year, his apparell very costlie, with his two geldings of thirtie pound a peece. Frier *Oldcorne* was able to keepe at once eight good geldings, his apparell worth thirtie or fortie pound. Frier *Gerard* got by one two hundred pound, by another seauen hundred pound, of another 160. pound, of another 500. pound, beside the disposition of 100. pound by the year. Another Iesuite is reported to haue worne a girdle, hangers and rapier worth tenne pounds, and a ierken that cost no lesse: his apparell with his horse and furniture was valued at one hundred pound. He was thought to dispend foure hundred by the year, and yet had no patrimonie. And such is their vowe of pouertie and contempt of the world, which this punie Ignatian on his fellowes behalfe and his owne boasterh of. *Of the Iebusites vow of pouertie. Reply fol. 14. Reply fol. 15. Fol. 24. p. 2. Dialog. p. 90.*

As I denye not but that diuers auncient Monks, Heremites, Bishops, & some Popes of Rome might be and are saued: yet that by the popish faith, as it is now professed, they

Diuers may
be saued in
the popish
Church, but
not by the
popish faith.

1. Cor. 6. 9.

Bellarmino
quodlibet
p. 57.

Galath. 5. 20.
21.

For Monum.

Pag. 1690.

P. 1851. 1934.

P. 2012. 2039.

Reuolters frō
the Gospell to
poperie waxe
worse then
before.

they were saued; I much doubt; nay I assuredly beleene
they were not: it will be an hard matter for him to proue,
that all these, of whom there is hope that they are in hea-
uen, were idolaters, worshippers of images, artolaters, a-
dorsers of bread, inuocaters and worshippers of angels,
freewill men, reposing themselues vpon their merits,
maintayners of traditions against the scriptures, follo-
wers of Iewish rites and ceremonies, such as the moderne
Papists are. Nay we are sure they were none such: for the
auncient Bishops of Rome, the Monks and Heremites of
former time, were of a diuers faith and iudgement in re-
ligion, then now the Poperie and Monkerie of the Ro-
mish Church is: for otherwise the Apostle telleth vs di-
rectlie, *that no idolaters shall inherit the kingdome of God.*
And if it be so likely a matter that your Popes are saued,
why did one of your great Rabbines so peremptorie
giue his sentence of *Sixtus* 5. none of your worst Popes,
that he was gone to hell. I make no question but welnie an
hundred Popes might be named in all probabilitie more
like then he to goe to that *Limbus*, whereof some were
necromancers, some murderers, some atheists, some adul-
terers, some theues and robbers, some blasphemers, all
which sinnes by the Apostles sentence, exclude from the
kingdome of heauen.

3 It is a sleaunder, that the Gospell hath made those
which were before, chaste, obedient, &c. licentious, wic-
ked: the contrarie is manifest, that they which were in
poperie irreligious, lewd, prophane, being conuerted to
the Gospell, became vertuous, holie deuout persons,
witnesse *George Tankersfield*, Maister *Greene*, *Iulius Pal-
mer*, Mistrisse *Leues*, *Roger Holland*, who of blind and li-
centious Papists were wrought by the Gospell to be
godlie Christians, zealous Protestants, and constant Mar-
tyrs: the contrarie hath appeared in Protestants reuolting
from the Gospell to poperie, who after their apostasie
waxed worse and worse. This is exemplified in *Gardiner*,
Bonner, *Harding*, with others: the first two of halfe Pro-
testants, hauing taken the oath in King *Henries* raigne a-
gainst

gainst the Pope, afterward did violate their oath, and a good conscience; and beside their licentious life, fell to be deadlie enemies to the truth: The other of an earnest and modest Protestant, was turned to be an intemperate and rayling Papist, as his hastie writings do declare.

We see then, what little conscience this man hath thus to charge the glorious profession of the Gospell: he shall not be able to shew one example of any, that being truly converted to Protestantie from Poperie, thereby was made worse: for the contrarie experiment many instances may be exemplified, and that common byword doth shew as much, *An Englishman Italianate, is a demill incarnate*: which phrase is not onely vsed of Protestants, but it is currant among the Romanists: as the secular priests do giue out of one, that was a fauorite to the Ignatian *Epist. relas.* friers, that *he was an Italianated companion, and a demill in-* pag. 10. *car-nate.*

Now then against this accuser of the brethren, that saying of the Prophet may be well applied, *he hath conceived mischief, and bringeth forth a lye, Psal. 7. 14.* We see the fruites of his long trauaile, such as the conception is, such is the birth, mischief in his heart, and a lye in his lips. *Cypriane* telleth vs, from whence this cometh, *Scias hoc opus esse diaboli, ut seruus dei mendacio laceret, ut qui conscientia sua luce clarescunt, alienis rumorib. sordidentur,* this is the diuels worke, to belye the seruants of God, that they which in their conscience are vnsported, by others reports should be taynted. *Democritus* said well, *that enmie was as the truths vlcere*; so the enmie of our aduersaries would make the truth *vicerous* by their malicious reports. But our true defense shall be as a salve to this sore, and where they would fester with biting corrasies, we doubt not to cure with wholesome cordials, and against their raine sclaunders to vse the defensatiue of true dealing, that all this roaring shooters darts shall be, I trust, but as bulrushes, and his endeavour as of one that worketh against the streame, who while he laboureth to disgrace the Gospell, shall giue shame to himselfe: to whome that saying of *Hierome*

Lib. 4. epist. 2.

Lib. 4. epist. 2.
aduersus Iudeos
lib. 4. epist. 2.
aduersus Iudeos

*Prefat. in
Efram.*

Hierome may be returned, *Frustra niti, neque aliud fatigan-
do, nisi odium querere, extrema dementia est,* to strue in
vaine, and to purchase hatred with wearines is extreame
madnes.

The sixt Perswasion.

P. 23. l. 24.

P. 24. l. 4.

Vntruth. 55.

Euseb.

Fox.

Bed.

Gregor.

Ruffin.

Sozomen. &c.

I Defend a religion approued by infallible signes, by thou-
sands of supernaturall wonders, which by no meanes could
be counterfeited, or falslie reported, so many naturallie blind, re-
stored to sight, deafe to hearing, dead to life, &c. which no na-
turall cause or art of deuils themselves could bring to passe.

I defend that religion, which made them so holie, that it
reclaymed, that all creatures haue done homage to them, the
sea and waters against nature supported them, the rauening
foules nourished them &c. the deuils themselves with trem-
bling obeyed them.

The Disswasion.

*The miracles
of Martyrs and
Saints not
done in the
popish church.*

I These stories being admitted, which are repor-
ted by the forenamed authors of the miracles
wrought by the Apostles, holie Martyrs, and Confessors
of the Primitiue Church (though we haue great cause to
suspect, that some of these stories haue been corrupted
by their euill handling, thorough whose fingers since
they haue passed, and that in many things the authors
themselves might be too credulous) yet what doth this
aduantage the aduersaries cause? Let him first proue that
the Apostles, and the holie Martyrs and Confessors were
Papists, before he seeke to winne grace by their miracles.
He might as well haue mustred on his side all the signes
and miracles wrought by Christ and his Apostles, as these
which were done by holie men continuing in the Apo-
stolike faith and doctrine.

But they can tell vs of miracles (to take away this
first answer) which were effected by such men as were
knowne to be great patrones of diuers popish superstiti-
ons, such were *Odo, Dunstane, Edirba, Bernake, Barilemon*

a Monke of *Durham*; *Augustine* the Monke, *Brendan*, with such others: And that euery one may iudge of the truth herein, I will produce the miracles ascribed to these Pope-saints, and martiall them in their order.

Of *Odo* it is reported, that he caused a sword to come flying into King *Esbefstanes* sheath, when he had lost his owne, as he should fight with *Analanus*: that he kept the Church of *Canterburie*, that no raine dropt vpon it, while the rooffe was in making: that when he brake the hoast ouer the chalice, being at Masse, it dropped bloud.

Ex Malmesb.

Such like stuffe is fathered vpon *Dunstane*: how being tempted with the cogitation of women, he caught the diuel with a paire of tongs by the nose, and held him fast: how a Lute hanging vpon the wall did sing: and play alone, without any touch of finger: how by making the signe of the crosse, hee set a great beame of an house, being displaced, into his right roome againe: How the *Virgin Mary* with her fellowes appeared visiblie to him fingring: and the Angels often talked familiarlie with him.

Fabulous miracles of *Dunstane*.

Of *Editha* this tale goeth, that her bodie being taken vp by *Dunstane*, all was found corrupted, but onely her thombe, wherewith she vsed to crosse, and her bellie for her chastitie, as she her selfe is said to haue expounded the mysterie, appearing to *Dunstane*: yet this chaste Nun is detected in the truer histories to haue been King *Edgars* concubine, by whom she had a base sonne: whosoever worshipped the Tombe of this *Editha*, if they were blind, deafe, halt, mad, were healed, saith the Legend writer.

Editha her famed miracles.

Ex Chronic. Saxonie. Osber. in vit. Danstan.

Malmesbur.

Bernacus went ouer the sea vpon a broad stone, turned Oake leaues into loaues, stones into fishes, water into wine, his Cow being cut in pieces he restored to life. The same author saith, that *Christ* appeared to *Austine*, and talked familiarly with him: that *Bartilmew* saluted a wooden Crucifixe, and it bowed downe and resaluted him againe: that *Brendan* caused a fountaine to rise out of a drie ground, and was caried into Paradise, A thousand

Capgrau.

Capgrau.

such tales, their Breuiaries, Itineraries, Legends containe.

3. And that wee thinke it not strange, that Poperie so aboundeth with miracles, the Pagan Idolaters shall vie with them at this stake, and the best cards take all.

Miracles coyned among the Heathen.
Origen, lib. 2. cont. Celsum.

For raising of the dead, they will tell vs, that *Zamolxis* in Scythia, *Pythagoras* in Italie, *Ramsimitus* in Egypt, *Protesilaus* in Thessalia, *Hercules* in Ténarus: all went downe to hell, that is, were dead and raised vp againe. But *Celsus* that Heathen scoffer doth deride these fables.

Trisymach, lib. 3. de urbib. condit. Theodor. in transformat.

For strange transmutations, and metamorphoses: there shall we finde, that *Amphiaraus* speare, was chaunged into a Laurell tree, being pricked downe in the ground: of *Smyrna* chaunged into Myrtha (by chaunging certes of the letters, and not otherwise:) of *Diomedes* companions turned into birds, *Vlysses* fellowes into beasts: of the Arcadians into wolues, *Lucianus* and *Apuleius* into Ases.

Augustin. de ciuitat. Dei, lib. 18. c. 16. 17.

For miraculous passage vpon the seas: they will report vnto vs, how *Arion* the Musician, and *Enalus* with the Virgine, which he loued, leaping into the sea, were borne vp by the Delphines, and caried safe to land.

Plutarch. in conuino.

What can now the Romane Iconolaters say more for themselves in this kind, then the Pagan Idolaters? If Religion should be tried by miracles, the one as well as the other, can tell vs tales enough, if wee will belecue them. But what is to be thought of these lying and fained miracles, *Augustine* will tell vs: *Remoueantur ista vel mendacia fallacium hominum, vel portentosa mendacium spirituum*: Remoue out of the way these lies of deceitfull men, or strange deceits of lying spirits.

De unitat. ecclesie. cap. 26.

4. I will further shew the vanitie of the forged and deuised miracles by these reasons following.

First, it is euident by the testimonie of the ancient Fathers, that miracles were not vsuall in their time. *Ambrose* saith: *Quare nunc non ita fit, ut habeant homines gratiam Dei, qua operentur miracula?* Why haue not men now adaies grace giuen them to worke miracles? *Augustine* saith:

saith: *Modo iam taci non aperis oculos miraculo Domini*, &c. Now the blind receiveth not his bodily sight by the miracle of our Lord, but the blind heart receiveth sight by the oracle, or word of the Lord: now the dead bodie riseth not, but the soule riseth, that was dead in the living bodie: now the deafe eares are not opened, &c. *Bernard* saith: *Licet nostra non habeamus miracula*, &c. Although we haue no miracles of our owne, yet the miracles of our patrone are a consolation to vs. Seeing then these Fathers thought that they had no power to worke miracles, what impudencie is it against their owne iudgement to ascribe miracles vnto them? As an Epistle goeth vnder *Augustines* name, wherein he is fained to report, that as he was about to write a letter to *Hierome*, his soule being lately departed, appeared vnto him, and talked with him. Likewise how *Hierome* after his death, caused the soules of diuers to returne to their bodies, and so they reuiued againe: how hee deliuered one condemned to hell: and how sixteene blind persons were restored to sight, in the translation of his bodie.

The power of miracles not vsuall in the Church now.

Serm. de Bened.

Epist. 105.
Miracles falsely fathered vpon the Fathers.
Epist. 106.

Of *Bernard* it is auouched, that after his death he healed eleuen blind, tenne maimed, and eightene lame persons: and all these miracles *Rollarmin* iustifieth to haue been so truly done. How are they not ashamed to father such fables vpon the Fathers, contrarie to their own iudgement.

Lib. 4. de notis eccles. c. 14.

Secondly, this may be an euident argument, that these Legends sinell, because they make miracles so common, to flow from them in heapes: as that *Hierome* healed sixteene blind at once: *Bernard* in one day of all infirmities 39. persons: *Hilarion* is affirmed to haue cured 200. possessed with diuels at Cyprus, beside a great many of other diseases. Christ and his Apostles were but bunglers in working miracles to these, if they may haue their saying. *Origen* to *Celsus*, who counted it as a fable that Christ raised some from the dead, maketh this answer: *Si fabulosa hoc essent, multos resurrexisse sinxisset*: If these things were fabulous, they would haue fained more to haue ri-

Multitude of miracles in the Popish Church maketh them suspected.
Vit. Hilarion.

Lib. 2. cont. Cels.

sen, whereas now three onely are said to haue been raised. We may therefore worthily doubt of these straunge reports of miracles, wherein they haue no measure, bringing foorth such a beadrole of them.

Thirdly, we haue the aduersaries owne confession, who themselves suspect the credit of these tales: therefore *Alexander* the 3. forbiddeth a certaine Popish saint to be worshipped, although miracles were done by him, without the authoritie of the Church of Rome. *Innocentius* 3. also decreeth, that Prelates should not suffer those, which come to their Churches, to be deceiued, *varijs figmentis, aut falsis documentis*, with diuers figments and coufening trickes. The Abbot of Cluniack testifieth, that he noted

Lib. 5. epist. 29.

In 2. Timoth.

pag. 138. u.

A notorious fable.

The fabulous visions of *Jgnatius* founder of the Iesuites. *Mass. lib. 1. c. 8.*

The legend of *Xaniera* wonders an Ignatian impostor.

Turfellin. lib. 1. cap. 7.

Lib. 2. cap. 7.

four and twentie lies in the song of *Benedict*, as he sung it in the Church. *Espericus* a learned Papist holdeth that to be but a fable, reported by *Christianus Massanus, lib. 8. Chronic. of Trophimus*, that hauing buried his wife in a rocke dying in trauell, with the childe sucking at her breasts, two yeere after sailing that way, found her aliue and the childe sucking. Many fables are current among the Ignatian Fathers, of the straunge visions, which their founder *Ignatius Layola* had: As how he was rapt into heauen, where hee saw the Trinitie in three persons and one essence: how the tooles and paterne were shewed vnto him, whereby God made the world: how at the eleuation of the host, he saw Iesus Christ in it in bodie and flesh, iust as he was vpon the earth, &c.

The like stuffe they haue vented of *Xaniera* one of the Ignatian sect, who wrought great wonders among the Indians: how he raised fixe dead men to life: how sending a little child with a crosse to one possessed with diuels, they went out: fretting at this most of all, *quod per pueru pellebantur*, because they were cast out by a child, as saith the fabulous author: How a diuell being cast foorth, scratched him by the back and bellie, as he prayed to the Virgine *Mary*, that he was constrained to keepe his bed, till the skin was healed: How when he was dead, a blind man by rubbing his hand vpon his cies receiued his sight:

how

how with his whip, wherewith he used to beate himselfe, *Lib. 3. cap. 4.*
and a piece of his girdle, an infinite number of diseases
were cured. All these tales, though magnified by *Bellar-*
mine, who is readie to take any occasion, to grace his own *Lib. 4. de not.*
order; yet by other Papists not so light of credit, are *eccl. 1. c. 14.*
rejected, as mere fables and old wives tales, as they well
deserve. *Iesuit. catechis.*
lib. 1. cap. 7.

Fourthly, many of these Monkish miracles and Friclie
fables are ridiculous, and not becomming the grauitie of
right holie men: such is that of *Dunstan*s holding the *Popish mi-*
diuell by the nose with a paire of tongs: and of the diuell *racles ridicu-*
scratching *Xanier*e by the backe: Are not these very wor-
thie matters (thinke you) to bee registred? Such tooles
Hierome calleth, *Prandiorum, canticorum, fabularum*, table
talke, and *minum Philistionis*, vel *Marilli Tropum*; he
compareth them to Philistions iests (who made verses to
moue laughter, and died of laughing) or *Marillus*
toyes. *Apolog. 2. ad*
uers. Russin.

Fifthly, the end of these Popish miracles is to be confi-
dered, which is not to perswade faith in Iesus Christ, or to
stirre vp to godlines of life, which was intended by our
Saviour Christ and his Apostles in their miracles: But this
was the drift of them, to confirme their owne supersti-
tious deuises, in the adoration of Images, inuocation of
Saints, visiting the tombes of the dead, worshipping their
reliques, and such like. This difference *Origen* well ob-
serued betweene the miracles of the Christians and the
Pagans: *Magorum nemo, per ea que facit, sicut Iesus ex re-*
bus quas facit arit, mirandis, ad moru imitationem inuitat: sum. *Lib. 2. cont. Cel-*

None of the Magicians by their miraculours workes (as
Christ did by his) doe moue men to amendment of their
manners.

May we not now iustly wonder, that any are so simple
as to giue credit to such grosse fables: but that it is a iust
iudgement of God vpon those, that will not receiue the
truth, to beleue lies. These false teachers, as *Ambrose* *2. Thessal. 2.*
saith, *Per ea que placida sunt, suadent fides:* By pleasing *In 2. Tim. 3. 2.*
tales perswade heauly stiffe. And their blind schollers, as

Hierome sayth, *sub martyris nomine bibunt de aureo calice Babylonis*, vnder the colour of martyrs (and of their miracles) do drinke of the whore of *Babylons* golden cup: but like as *Satyrus* the Sauian his friends are said to haue stopped his eare with waxe, that he should not heare the rayling speech of his aduersaries; so men had more neede to stop their eares against these flattering and pleasing tales, as against the Syrene songs. But I haue stayed too long in raking in this channell, and stirring in this dung-hill of popish legends.

The seauenth Perswasion.

Pag. 15, li. 1. 2.
Vntruth. 56.
lin. 4. 5.

1 I Defend not a religion tossed and tennised vp and downe with so many bounds and rebounds, both in head and members, contayning so many falsities by their owne proceedings.

Vntruth. 57.

2 So many contradictions in essentiall things, as there be essentiall questions.

Lin. 3.

Vntruth. 58.

3 Neither do what it could, hauing the temporall sword, hath hitherto condemned vs.

Lin. 11. 12.

Vntruths manie, see the answer.

4 But a religion, which in the space almost of 1600. yeares neuer changed one point of doctrine, neuer admitted error in faith, or the least contradiction therein, either in decrees of Pope, or confirmed Councell.

The Disswasion.

1 And I defend that religion, which hath not beene tossed vp and downe, chopped, or changed in head or members, as this *alogisticall* discourses scandereth the Gospell, but hath continued one and the same for these 60. yeares, since the first abolishing of the Masse in *England*, all which time the profession of the Protestants in *England* in the substantiall points of faith, hath not altered hitherto, neyther I trust, shall hereafter.

The Communion booke hath been but once altered among vs all this while, whereas the forme of the Masse in the

the Romane profession hath beene often chopped and changed, patched and pieced, by adding to it, and taking from it, which was for the space of 700. yeares, in fining, and refining, before it came to that deformed perfection which now it hath. Reade *Platina* and *Polidore Virgil*, there shall you finde, how and by whome, and in what processe of time euery part of the Masse was deuised.

Polidor. Virgil. lib. 5.
Platin, in Sixto 1.
Polidor Virgil. lib. 5. de in vtorib. rev. c. 10.

2 Which conteyneth neither *falsities*, nor contradictions in any essentiall points, as poperie doth: neither shall this trisler be able to shew any such *falsitie*, or *contrarietie*, who herein, and euery where almost, would haue vs take his owne word, as though he were the Pope himselfe: for prooffe he bringeth none. We know what the Lawe saith, *Solam testationem prolatam &c. nec causam probatam, nullum esse momentum*. That a witnesse produced, and no cause or matter proued, is of no force.

Cod. lib. 4. tit. 20. l. 3. Carin.

3 A religion, that hath publikely by the word of God, and godlie lawes with full consent of Parliament abrogated and condemned all grosse papisticall errors, as of iustification by works, art. 11. of works of supererogation, art. 14. of freewill, art. 10. of purgatorie, art. 22. of speaking in the congregation in an vnknowne tongue, art. 24. of the five popish sacraments, art. 25. of the bodilie presence of Christ in the sacrament, art. 28. of receiuing in one kinde, art. 30. of the blasphemous sacrifice of the Masse, art. 31. of the vnlawfulnesse of Priests mariage, art. 32. of worshipping of images, inuocation of Saints, art. 21. that the Pope hath no iurisdiction in *England*, art. 37. What will not this impudēt man now dare to say, who boldly affirmeth, that Poperie is not by publike authoritie condemned in *England*. Now then because their Lawe saith, *Qui crimen, quod obiecit non probauerit similem poenam sustineat*. He that proueth not the crime objected, shall endure the like punishment; so this thing objected, redoundeth vpon his owne head: For true it is, that the faith of Protestants is not condemned by the auncient Canons and Decrees of the Romane Church, but receiueh plentifull witnesse fro thence, as is already shewed in diuers hundred questions.

Booke of Articles agreed vpon in the Conuocation, ann. 1562. confirmed by act of Parliament. Ann. Eliz. 13. c. 12.

Sixtus 3. can. 4.

Synops. Papisin.

Vntruth. 59.

4 A Religion, which hath continued these 1600. yeares in the true Church of Christ, not as Poperie; which for most of their opinions must come short of this computation by 800. yeares: which is full of errors, and contradictions, in the Decrees of Popes and Councils.

Apparant errors admitted and allowed in the papall Church.

For errors, the Councell of *Neocesarea ca. 7.* decreeth, that the Priest should neither giue consent to second mariage, nor be present at the mariage feast, but rather enioyne penance for it; and so in effect condemneth second mariage.

Vntruth. 60.

Toletan. 1. ca. 17. He that in stead of a wife hath a concubine, is not to be repelled from the Communion. This Councell is approued by *Leo 4.* as it may appeare, *Can. 21.* and the other also, *Distinc. 20. ca. 1.*

In the sixt generall Synod *Can. 2.* the Councell vnder *Cypriane* that approued the rebaptizing of such as were baptized by heretikes, is confirmed: *c. 72.* Mariages betweene Catholikes and heretikes *irritus existimari*, are iudged to be void, contrarie to *S. Paule, 1. Cor. 7. 13.* Yet this sixt Synod *cum omnib. canonib.* with all the canons is receiued and approued by *Adriane, Distinc. 16. c. 5.*

Nicen. 2. act. 5. it was concluded, that Angels haue bodies of their owne, and are circumscribable, & *multoties in corpore suo visi*, and haue been often seene in their own bodies: which is a manifest error: for Angels of themselves are inuisible spirits.

Nicolaus 1. de baptis. decret. 1. alloweth baptism only made in the name of Christ, without expresse mention of the Trinitie, contrary to the scriptures, *Math. 28. 19.*

Nicolaus 2. in a Councell at *Rome*, where *Berengarius* recanted, resolved vpon this conclusion, *Christi corpus sensualiter manib. sacerdotis tractari, frangi & fidelium dentib. atteri*, That the true bodie of Christ was handled sensible by the Priests hands, broken and chawed by the teeth of the faithfull, *de consecr. dist. 2. c. 42.* which grosse opinion, the moderne Papists are ashamed of.

Contradictions of idolatrie in Poperie.

For contradictions, *Concil. Carthag. 3. c. 47.* the Apocryphal bookes of *Tobie, Iudith, Ecclesiasticus, Maccabees,*

boox, with the rest, are made Canonically: *Laodicean. can.* Contradiction
 ultim. these bookes are reiected out of the Canon; and of doctrine in;
 yet both these Synodes are confirmed by *Leo 4. Di-* the poperie.
stinct. 20. c. 1. Vntruth, 61.

In a Councell at *Rome* vnder *Stephen. 7.* all the acts and *Siebert in*
 decrees of *Pope Formosus* are repealed: in a Councell of *ann. 903.*
Rauenna vnder *John. 9.* they were againe reuiued. *Platina,*

Gregor. 3. epist. ad Bonifac. determineth *virum uxore*
infirmisate correpta, &c. that the husband, the wife being
 weake, and not able to do her dutie, may marrie an other.

Nicholas 1. decreeth the contrarie, that the mariage of *Nichol. 1. de*
 such ought not to be dissolued. *matrim. c. 6.*

Alexander. 3. forbiddeth mariage to be made with the *Later. cons.*
 sister of her that was betrothed; and is deceased. *Benedict. par. 6. c. 8.*
 doth determine the contrarie. *Par. 6. c. 17.*

Pope Alexander iudgeth matrimonie contracted with
per verba de presenti, by words of the present tence, and
consummate with another, to be voide. *Benedict* determi- *Lateran. par. 6.*
 neth the contrarie, that the mariage consummate, though *c. 8.*
 a contract made before in that forme with an other, is not *Ibid. c. 28.*
 to be violated.

Nicolaus. 3. *Abdicationem proprietatis rerum &c.* That *Sext. decret.*
 Christ did by his example abandon the verie proprietie *lib. 5. c. 12. c. 3.*
 of things.

Ioannes 22. defineth the contrarie, that the opinion of *Extrav. Ioann.*
 them that say Christ and his Apostles had nothing, is *tit. 14. c. 4.*
erronea & heretica, is erroneous and hereticall.

The Councell of *Constance*, *sess. 13.* doth excommuni-
 cate all those that receiue the Communion vnder both
 kinds. The Councell of *Basile* graunteth to the *Bohemians*
 the vse of both kinds.

The Councels of *Constance* and *Basile* determined that
 a generall Councell hath authoritie aboue the Pope. The
 contrarie was concluded, *Lateranensi. sub Leon. 10. c. 11.*

Many such contradictions in matters of faith and doc- See before
 trine may be found in the *Romane* corporation, which *sect. 3.*
 otherwhere are set downe more at large to the number *Vntruth. 18.*
 of 250. and in another worke 300. more of their differen- *Crassonius in*
 bell. Iesuitic.

Testimony.
4.

Epaunens.
synod. c. 3.

Epist. 64.

ἡ ἀλήθεια ἡ ἀληθὴς
τοῦ τοῦ πνεύματος
ἀποκαλύπτει.

ἡ ἀλήθεια ἡ ἀληθὴς
τοῦ τοῦ πνεύματος
ἀποκαλύπτει.

ces and repugnances are expressed. Therefore this (peti-
 fogger for poperie) is detected of great vntiuth, that no
 error or contradiction was euer admitted in their religi-
 on: Wherefore he being thus notoriouslie conuincd of
 a false testimonie, is worthie to passe vnder the censurē of
 the *Epaunens.* Synode, *reus capitalis criminis censetur, &c.*
 to be held guiltie of a capitall crime. And concerning this
 spirit of contradiction among the Romanists, we may say
 with *Ambrose*, *Diuersa & distantia promiserunt, non loco-*
rum separati, sed mendaciorum diuortio, They haue vttered
 diuers and contrarie things, not separated in place, but
 differing in lying. And as *Melanibius* said, that the *Citie*
of Athens was saued by the disagreement of the Orators;
 so I doubt not but that this diuision among them shall
 tend to the further establishing of the truth. For as *Plu-*
tarche sayth of the contradictions of Poets, *that they will*
not suffer them to haue any great strength to do hurt: so the
 manifold diuisions in Poperie, shall haue no force to fe-
 duce such as are wise.

The eight Perswasion.

Pag. 25.

Vntiuth. 61.

Vntiuth. 63.

Vntiuth. 64.

1 **I** Defend not a religion &c. which separateth man from
 his God and creator by so many sinnes and iniquities,
 and yet hath no grace, no sacrament for men of reason and
 actuell offences, no meanes or preseruatine to preuent them &c.
 for that instrument of iustificating faith, which be no benefite
 vnto them, which by their owne grounds haue no faith at all.

2 But a religion, that hath in every state a remedie for
 those that haue offended, for the state of all, till they come to
 such discretion and iudgement, as may be cause of sinne, the
 sacrament of baptisme, both taking originall offence away, and
 arming the soule against new and actuell infections.

Pag. 26.

3 To confirme the former grace &c. the sacrament of
 confirmation.

4 To feede and foster all estates, the sacrament of the
 most holie bodie and blond of Christ.

5 The sacrament of penance for the cure and comfort of
 all offenders.

6 The

6. The sacrament of extreame unction to auoide the reliques of sinne, and give strength in that extremitie.

7. For particular holpes and assistance to particular states, particular sacraments: the sacrament of Orders and of Matrimonic, &c.

The dissuasion.

1. **A**ND wee defend a religion, which doth not separate man from God (as this Libeller belieth it) but teacheth faith in Christ whereby wee are reconciled vnto God, and are at peace with him, Rom. 5. 1. Not that religion, which separateth from God in destroying faith, which ioyneth vs to God, in teaching iustification by workes, whereby faith is euacuated: as the Apostle saith, *Ye are euacuated from Christ, who soeuer are iustified by the law,* Galath. 5. 4. But that religion, which preacheth faith in Iesus Christ, which is both a remedie for sinnes past in the remission of them: *We are sanctified, and iustified in the name of the Lord Iesus,* 1. Cor. 6. 11. And a preseruatiue also from further offending: for the *grace of God teacheth vs to denie vngodlines and worldly lusts,* Tit. 2. 12. Which faith for the remission of sinnes is sealed and confirmed in the most holie Communion; which the Popish sort denieth properly to be ordained for remission of sinnes: contrarie to the words of our Sauour, who in the institution of this Sacrament, saith directly: *this is the blood of the new Testament, that is shed for many for remission of sinnes,* Mat. 26. 28. This faith is both preached and practised in this religion: which they vndoubtedly haue attained vnto, *which haue beleened, and are carefull to shew good workes,* Titus 3. 8. But this iustifying faith by the grounds of Popish religion cannot be had, seeing they teach, that for a man to be sure of his saluation by faith, is a faithlesse perswasion, and the faith of diuels: and yet such was S. Pauls faith, whereby he was perswaded, that nothing could separate him from the loue of God in Christ.

Popish religio
separateth
from God, the
Gospell ioyneth and reconcileth to God.

Tridentin. sess.
13. c. 5.

Rhemist. 1. Cor.
9. sect. 9.
Rom. 8. 38. 39.

2. Maintaine a religion, which leaueth not infants

The Sacramēt
of Baptisme
corrupted in
Poperie.

Genes. 17. 7.

Rhemist. Heb.
10. sect. 4.

Bellar. lib. 1. de
bapt. cap. 7.

Matth. 28. 20.

Fox pag. 865.
col. 1. edit. 4.

Act. 10. 47.

Bellar. lib. 2.
de confir. c. 11.

How a Chri-
stian is truly
confirmed a-
gainst tenta-
tion.

Ephes. 6. 13.

dying before baptisme, without remedie; and condem-
neth them to hell for the want thereof without their fault;
as the Church of Rome doth: but euen comprehendeth
such infants, being the seede of the faithfull, vnder the
covenant of Gods grace, who hath promised; *I will be thy
God, and the God of thy seede*: which maketh not Baptisme
vnperfect, onely to serue for sinnes going before Bap-
tisme; but extendeth the efficacie thereof, as well to sins
following after, as past before. For as *Circumcision was a
seale of the righteousness of faith*, Rom. 4. 11. so likewise is
Baptisme, by which through faith in the blood of Christ,
both our sinnes before and after Baptisme are forgiven.

Which doth not allow women, lay men, Turkes, Jewes
and Infidels to baptize, as the Romanists doe: whereas
Christ gaue this power onely to Ministers and teachers;
Go teach all nations, &c. baptizing them &c.

Which doth not prophane this Sacrament in bapti-
zing of Bels, as they doe: neither doth contaminate it
with the humane additions of spittle, salt, oyle: *Can any
man forbid water* (saith S. Peter) *that these should not be bap-
tized?* then they onely vsed water.

3. Which doth not bring in new Sacraments, not in-
stituted by Christ and his Apostles, as are those of Con-
firmation, Penance, extreame Vnction, Orders, Matrimo-
nie; but onely contenteth it selfe with two Sacraments of
Christs ordaining, Baptisme and the Lords Supper, be-
cause we finde no more of Christs institution: which doth
not adde more strength against the diuell, to their deuised
sacrament of Confirmation, then to Baptisme a Sacra-
ment of Christs institution: neither giueth vertue to
Chrisme, tempered of oyle and balme, with the signe of
the crosse, which are but terrene and externall things, a-
gainst spirituall tentations, as they doe: for *the weapons of
our warfare are not carnall*, 2. Corinth. 10. 4. but exhorteth
Christians to put on the whole armour of God, the shield
of faith, the sword of the spirit, the word of God with the
rest, *whereby they may bee able to resist in the euill day*:
By this meanes is a faithfull man armed and confir-
med

med against spirituall tentations.

4. That religion which mangleth not the Sacrament of the bodie and bloud of Christ, robbing the faithfull communicants of the cup, the one part thereof: nor yet teacheth that wicked men doe eate the bodie of Christ: neither forceth the glorious bodie of Christ from heauen into the forme of a piece of bread: neither saith, that this sacrament was not ordained properly for remission of sinnes: neither that it is auailable without the faith of the receiuer, by the action and worke it selfe done: all which positions the profession of the Romane sect maintaineth: But which according to Christs institution exhibith the holie Sacrament in both kindes of bread and wine, according to the first institution, Matth. 26. 28. and teacheth onely the faithfull to be partakers by faith of Christs bodie and bloud: as our Sauour saith: *He that eateth me, shall live by me*, Ioh. 6. 57. which affirmeth that Christs bodie is not in earth, but in heauen, Act. 3. 21. And that the speciall vse of this Sacrament is to confirme our faith in Christ for the remission of sinnes, Matth. 26. 28. and that (least men should be secure) it profiteth no man, vnlesse hee examine himselfe, whether he be in the faith, 1. Cor. 11. 28.

Rhem. Ioh. 6. sect. 11.
Rhem. 1. Cor. 11. sect. 16.
Rhem. Matth. 26. sect. 4.
Trid. sess. 13. c. 5.
Trid. sess. 22. c. 3.

The right vse of the Lords Supper.

5. That religion, which doth not enioyne men of necessity to make confession of all their secret sinnes into the eares of the Priest, with an opinion to merit by it: nor yet imposeth vpon them penall workes, thereby to satisfie the iustice of God for the punishment due vnto their sinne: But which teacheth men to confesse vnto God: *I acknowledge my sinne vnto thee, O Lord, and thou forganest the punishment of my sinne*, Psal. 32. 5. to challenge Gods mercie, not our merits: *According to the multitude of thy mercies put away mine offences*, Psal. 51. 1. and to hope for satisfaction to Godward onely in the death of Christ: *He was wounded for our transgression, &c. with his stripes are we healed*, Ilay. 53. 5.

Bellarmin. lib. 2. de penit. c. 12.
Rhem. Mat. 11. sect. 21.
No true repentance in the Papall churche.

6. Which doth not imitate without ground the Apostles annoynting of the sick with oyle, which was a signe

The true
comforts of
the sicke.

for that time of the miraculous gift of healing: for whom they anoyred, they healed, Mark. 6. 13. Neither thinketh to cure spirituall maladies, with bodily bathings, as though the *suppling* of the bodie, were a *supplie* to the soule: neither doth it leaue the sicke remediless or comfortlesse, but prescribeth prayers to be vsed by the Elders and Ministers to be sent: for *the prayer of faith shall saue the sicke*, Iam. 5. 15. and spirituall instruction and consolation to be ministred, *if there be a messenger with him to declare vnto man his righteousnesses*, Iob. 34. 23.

Trident. sess. 23
c. 1.
Abuse of or-
ders in pope-
ric.

Ibid.

Ibid. c. 4.

1. Timot. 14. 16
Abuse of ma-
trimonic.

7. Which doth not appoint orders, to consecrate men to a blasphemous seruice to make the body of Christ, and to install them Priests of the order of *Melchisedech* (as that corporation doth) of which order of Priesthood is none but Christ, Psal. 110. 4. Nor which maketh it no essentiall part of their ministrie to bee able to teach and instruct the people: but especially requireth, *that Ministers should be apt to teach*, 1. Timot. 3. 2. *that they should be pastors and teachers, &c. for the edification of the bodie of Christ*, Ephes. 4. 11. 12. Neither doth it teach, that the grace of the spirit is actually conferred by orders: but that men set apart to this calling, not relying vpon their ordination, should take heed to themselves and vnto learning, thereby both to saue themselves and their hearers. Which doth not denie the remedie of mariage to any condition of men, as the Romane seignorie doth to their Clergle, seeing the Apostle saith, *Mariage is honourable among all men*, Heb. 13. 4. Neither doth it tie the grace of mariage, to the matrimoniall solemnitie (as this contradictor saith *it giueth grace against the cares and difficulties of that condition*, pag. 27. 7.) but teacheth that the married parties not relying vpon the ceremonie or solemnitie, should giue themselves to *fasting and prayer*, 1. Cor. 7. 5. no doubt, to obtaine among other, matrimoniall graces.

Thus it is euident, that not the Protestants faith, but the Papists beleefe, leaueth many without helpe and remedie: As infants dying without baptisme, are in their iudgement damned: Priests not hauing the gift of continencie

tinencie, are denyed marriage: Sick men haue no true comfort, but a little greazing of the eyes and eares: Sinfull men are by their popish penance made hypocrites: their ordered Clerks are deprived of the principall part, which is the preaching of the word.

Thus this cauiller for his false accusation, shall haue ^{1. Decret. Damasus fecit, Calumniator si in accusatione defecerit, talio-}
Damasus fecit, Calumniator si in accusatione defecerit, talio-
nem accipiat, A false accuser, if he faile in his accusation,
 shall receiue the law *Taliois*, himself to incurre the same:
 for it is in deed the popish irreligion, that affoordeth no
 true comfort, stay or remedie to their miserable disciples;
 that a man may say to them, as *Iob* to his deceitfull ^{*Iob. 13. 4.*}
 friends, *you are physicians of no value.* And whereas they
 thinke to cure spirituall maladies with corporall mede-
 cines, as with oyle, chrisme, salt, holie water, crossing; to be
 defended against temptation, it is, as *Ambrose* saith, *ut qui* ^{*Lib. 3. de vir-*}
latere laterem lauat, as if a man should clense clay with ginib.
 clay, *magis se oblinebat luto,* such an one should defile
 himselfe more. And as *Diogenes* said, that *Patacion* the ^{*the philosopher*}
 thiefe was no better then *Epaminondas*, because he was profes-
 sed, or entred into religion: no more is an euill man made
 better by such popish ceremonies.

The ninth Perswasion.

- 1 **I** Defend not a religion, where God is made author of all
 finnes, and thereby worbbie no religion. <sup>Vntruth. 65.
 P. 17. l. 14.</sup>
- 2 Where the decision of spirituall doubts appertains to tem-
 porall and vnlearned princes, men, women, children. ^{Vntruth. 66.}
- 3 Where such sentences, though neuer so much disagreeing,
 and apparantie false must be obeyed for the infallible word
 of God. ^{Sclaunder 67.}
- 4 Where man hath no libertie or freedome of will, where
 our good works are necessitate. ^{Sclaunder 68.}
- 5 Where the predestination of God taketh away all election
 and indifferencie &c. ^{Sclaunder 69.}
- 6 But that religion, that so accordeth the eternall presei-
 ence and predestination of God, with the temporall cooperation
 of &c. <sup>Vntruth. 70.
 P. 28. l. 4. 5. 6.</sup>

of man, that it both leaue it the first infallible; and yet proue it the temporall action, appetite, &c. to be voluntarie, free, in the power of man to be effected.

The Dissuasion.

Here is nothing else; but an heape and pack of scandalous vntruths, which by one common answer of deniall might be easily remoued: but somewhat more shall be said.

Rhemist. annot. in Iames 1. v. 13.
How euill actions are disposed of God.
 The Protestants make not God author, either of all, or any sinne; but the Papists rather, that thus write: They meane not, that God is any way the author, causer, or mouer of any to sinne, but onely by permission &c. Ergo they grant that by permitting and suffering God is the author and causer of sinne: And true it is, that he which permitteth euill to be done and hindreth it not, is consenting to it, and a doer of it, because accessorie to it. But we say, that God is not so much as a permitter or sufferer of sinne, as it is euill: and yet, as he is a disposer of euill actions to good, and an imposer of punishment, is not only a permitter and beholder, but an agent and doer euen in euill actions: so that although sinne do no way stand with the will of God in approuing or consenting to it; yet it standeth with his prouidence, in ordering, disposing, and iudging of it: As God is said to haue bid *Shemei* curse *Dauid*, because he both disposed it to *Dauid*'s good for his further tryall and probation, and iudged *Shemei* by it to his greater confusion. Thus *Origene* well distinguisheth betweene Gods will and prouidence, *Multa sine dei voluntate geruntur, nihil sine prouidentia, &c.* Many things are done without Gods will, nothing without his prouidence: his prouidence is that, whereby he dispenseth and prohibiteth; his will, whereby he willet any thing or nilleth.

Admonition after the Queenes Injunctions.

The Prince challengeth not the decison of spirituall doubts, but only to haue the rule ouer all manner persons within his realmes either Ecclesiasticall or Temporall; so as no other farraine power shall or ought to haue any superioritie

ouer

ouer them. And againe in the booke of Articles it is thus conteyned, *We giue not to our Princes the ministring either of Gods word or sacraments, but only that prerogative which we see to haue bene giuen alwayes to all good Princes &c. in holie scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall.* And beside, the deciding of doubts is referred to the Ordinaries directlie, and not to the Ciuill Magistrate.

What authoritie the Prince hath in Ecclesiasticall matters. Article. 37.

Preface to the Communion booke.

3 A most wicked sclaunder it is, that we are bound to take such sentences for the *infallible word of God*. The contrarie is euident in the Articles of religion set forth by authoritie of Parliament, wherein the Church of England thus professeth, *It is not lawfull for the Church to ordaine any thing that is contrarie to Gods word written.* Again, *things ordained by them* (that is, general Councels) *as necessarie to saluation, haue neither strength nor authoritie, vnlesse it may be declared that they be taken out of holie scripture.* If Protestants attribute no greater authoritie to the whole Church, much lesse to Princes and Magistrates that are but members; though principall ones of the vniuersall Church. Indeede it is the doctrine of Papists that the decrees of their Church must be taken and obeyed, as the infallible word of God. One sayth, *Determinatio ecclesie appellatur Euangelium*, The determination of the Church is called the Gospell. Another sayth, *Quicumque non innititur doctrina Romana ecclesie, ac Romani pontificis tanquam regula dei infallibili, a qua sacra scriptura robur trahit & auctoritatem, hareticus est*, Whosoeuer doth not leane vnto the doctrine of the Romane Church, and of the Romane Bishop, as the infallible rule of God, from the which the sacred scripture doth draw the strength and authoritie, is an heretike. The Rhemists say, *We must beleue the Church, may beleue in the Church, and trust in all things.*

Artic. 20.

Artic. 21.

Papists receiue the decrees of the Church as the word of God.

Ioannes Maria.

Siluester Prierias cont. Luther.

Annotat. in 1. Tim. c. 3. sect. 9.

4 It is also vntrue, that we take away freewill. We assume, that mans will is free vnto euill without coercion, and free vnto good by diuine operation: as the scripture sayth,

What freewill man hath.

sayth, *If the some make you free, then are you free in deede,*
 Lib. de corrupt. Iohn. 8. 36. So there is a free will, and a will freed, as *Augu-*
 & grat. c. 13. *guſtine* well diſtinguiſheth, *Peccans per liberum arbitrium,*
non liberatum, they ſinne by free will, not will freed: Will
 is alwayes free to ſinne, but vnto good it is freed by grace.

Good works alſo we hold to be neceſſarie in reſpect
 of Gods preſcience: for that thing muſt needs be, which
 God foreſeeth ſhall be: *Qui ſi hoc praſcierat, quod non eſt,*
 lib. 1. 15. *praſcientia iam non eſt,* as *Auguſtine* ſayth, who if he fore-
 ſee that which is not, it is now no preſcience. But in re-
 ſpect of the will of man, good works are not neceſſarie,
 or compulſorie, but voluntarie, and ſo both vertuous acti-
 ons, and commendable: therefore that is an impertinent
 ſpeech of the libeller, who can either praiſe, or diſcommend
 that which is done, whether the doer will or no? For good
 works are done by the faithfull willingly, though wrought
 by grace: for as *Auguſtine* ſayth, *Deus ex nolentib. volentes*
 facit, God of nilling, maketh vs willing. But you might
 with greater reaſon haue appoſed your ground Maſter
 ſenior *Robert Parſons* with this queſtion of neceſſitie,
 who putteth an abſolute neceſſitie and ineuitabilitie in
 thoſe actions which are ſubiect to mans will, *Manifestat.*
 f. 100. Reply f. 98. a.

How good
 works are
 neceſſarie.

Pag. 27. lin. 30.

Predeſtination
 taketh nor a-
 way mans
 freewill.
 Aſ. 2. 23.

De predeſt.
 lib. 1. c. 15.

5 Neyther doth the doctrine of predeſtination and
 election among Proteſtants take away the libertie or
 freedome of the will: for though Chriſt by the determi-
 nate counſell and foreknowledge of God were deliue-
 red, yet *Iudae* was not thereunto forced. *Auguſtine* ſaith
 well, *Dei praſcientiam non cogere hominem vt talis ſit qua-*
lem praſciuit Deus, ſed praſcire talem futurum, qualis futu-
rurus erat, quamuis ſic non eum fecerit Deus, That Gods pre-
 ſcience doth not force a man to be ſuch, as God foreſaw
 him, but foreknew him to be ſuch, as he ſhould be, though
 God made him not to be ſuch: Like as in a Ship vnder
 ſayle, though it be carried one certaine way to the hauen,
 yet the Marriner may walke in the Ship which way he
 will; yet ſo, that at length he muſt be brought to the
 hauen where the Ship arriueeth: ſo all the actions of man,
 though

though they be done free lie, not forcible; yet they must fall out according to Gods foreknowledge, and be overruled to the end appointed by Gods providence.

6 But it is an hard matter for the popish religion to accord the eternall *predestination* of God, with the *temporall cooperation* of mans will: for some of them hold, that a man may fall from his election and predestination, *Tea can not be saved* (say the Rhemists) *though ye be predestinate, except ye keepe Gods commaundements*: As though it were possible for them which are predestinate, either not to walke in obedience of Gods commaundements, or in the end not to be saved. How then is Gods eternall predestination maintained, where the same by mans free will may be reuerfed? Again, *if whom God predestinates he calleth, and iustificeth, and maketh conformable to the image of his sonne*, then it is not in mans power or free will to be called and iustificed (as they say *men beleue not, but of their owne free will*) but their vocation and iustification dependeth vpon their election: so that *it is not of him that willesh or runneth, but of God, that sheweth mercie*. Wherefore the certaintie of Gods election can not stand with the naturall libertie of mans will and actions: for if it be in mans power to belieue, or not to belieue, then is it not in the mercie of him that calleth and electeth, but in the will of him that receiueth and accepteth. Wherefore according to the sentence of the law, *Particeps criminis, non est testis idoneus*, That he which is partner in the crime, is no fit witnes: So this opponent being guiltie of that which he obiectioneth, may be worthilie excepted against, as an insufficient witnes. It is strange to see how his too long and penne runne along without all honestie or modestie to coine and deuise fables, not against one or two, but the whole companie of all that professe the Gospell, as Bernard sayth, *Vides quam ingentem multitudinem velociter currens sermo tate malicia insicere posset*. See what a great multitude his swift running speech with the plague of malice might infect. But the best is, his words are but wind, he hath so often fabled ynto vs, that we may well

Annot. in
act. 27. siff. 3.

Popish doctrine can not
accord Gods predestination
and mans free will.

Rom. 8. v. 19.
30.

Rhemist.
Math. 20. f. 1.

Rdm. 9. 16.

Cod. lib. 4.
tit. 20. leg. 9.
Gratian. in
authenticis.

Cantic.
serm. 24.

God of his honour, in giuing it to Angels and Saints against their wils, who refused to bee worshipped here in earth, as the Angell of *Iohn*, and *Peter* of *Cornelius*. And therefore God requireth no such honour to be giuen vnto them: so that, as our Sauiour saith of *Moses*: *There is one which accuseth you, euen Moses, in whom ye trust: euen so the Angels and Saints shall be witnesses and accusers of popish superstitious worshippers, who honour the creature in steed of the Creator.*

But the religion, which Protestants professe, and I defend, doth make but *one familie in heauen and in earth*, Ephel. 3. 15. ioyning them together in an holie societie and communion: we in earth giuing thanks for them, whom God hath deliuered from these terrene miseries: and they longing to see vs also with the whole Church to be made partakers of their ioy. As *Cyprian* saith: *Magni illic charorum numerus nos expectat, parentum, fratrum, filiorum de salute sua securi, de nostra solliciti*: A great number of our friends doth there looke for vs, of our parents, brethren, sonnes, secure of their saluation, and sollicitous for ours.

Other entercourse betweene the Church militant and triumphant there is none, neither of our prayers to them, that were *superstitious*: for the Lord saith, *Call vpon me in the day of trouble, and I will deliuer thee*, Psal. 50. 15. nor of their help and assistance to vs, that were *superfluous*: God is able alone and sufficient to defend his Church: as the Angell saith, *None holdeth with me in these things (in the defence of the Church) but Michael your prince, which is Christ*. Dan. 10. 21.

2. Which doth not that wrong to the faithfull departed, to thrust them downe into the extreame paines of purgatorie (which they say exceede all the paines of this life) when as the Scripture saith, that they which dye in the Lord, doe from thencefoorth rest from their labours: and all teares are wiped from their eyes. They neede not therefore any reliefe from the liuing, being in ioy and happines.

The entercourse betweene the Church triumphant and militant. Reuel. 5. 10. Reuel. 6. 10.

Ex Augustin. de predestinat. ad Prosperum. lib. 1. cap. 14.

Papists doe wrong to the dead.

Reuel. 14. 13. Reuel. 7. 17.

Christ but
once offered
in sacrifice.

Heb. 9. v. 25. 26

Heb. 10. 14.

Luk. 22. 19.

Constantinop.
synod. 7. gener.
Ex Nicen. 2.
actiō. 6.

Swearing v-
suall among
Papists.

Colonienf. part.
13. cap. 13.

Fox. pag. 904.

3. Which doth not make any representation of Christ, by Images: for wee are commaunded, *not to corrupt our selves in making any graven image, or representation of any figure*, Deuter. 4. 16. Neither doth it presume to offer vp Christ in sacrifice, as the Papall priesthood doth, because the Scripture saith, that *Christ doth not offer himselfe often: but he appeared once to put away sinne by the sacrifice of himselfe*: And with one offering hath hee consecrated for ever them that are sanctified. But our religion prescribeth the holie Sacrament of the bodie and bloud of Christ to be vsed according to his institution in his remembrance: as our Sauour himselfe saith, *Doe this in remembrance of me*. Whereupon it was thus concluded and resolved in a generall Councell: *Ecce vniuersalis illius corporis imaginem totam, panis scilicet substantiam, quam mandauit apponi*: Be- hold the whole or all the image of that quickening bodie, the substance of bread, which he commaunded to be vsed. We haue then no other commemoration, or representatiue image of Christ, but onely the Sacrament celebrated according to his owne institution. As for blasphemous swearing by instruments of our redemption, though too many among Protestants are addicted to that euill custome, yet he might haue bin ashamed to obiect it to vs, knowing how common a thing it is among Papists to sweare: as it appeareth by their own Synode, which thus complaineth: *Quo colore nunc consuetudo passim iurantium in omni negotio excusari possit, non videmus*: With what colour the custome of such, which sweare vpon euerie occasion can be excused, wee see not. Those sacrilegious oathes, to sweare by the Masse, by the crosse, nailes, bodie, bloud of Christ, his wounds, by *S. Peter, S. Anne, S. Mary* and the rest, where els had they their beginning but in Poperie? Yea it seemeth that swearing by such is not onely vsuall among them, but commendable also: for one *Sanpaulinus* for reproving one of swearing, was suspected to be a Lutherane, and thereupon further examined, sifted, condemned and burned at Paris ann. 1551.

4. It is also vntrue, that there is no consecration or distinction

inction of callings among vs: for both Bishops haue their consecration from the Metropolitane with his Suffraganes, and Ministers their ordination from their Ordinaries (by imposition of hands) which ought to be and is assisted with other Presbyters. The Prince doth not challenge any power or authoritie of the Ministrie of any diuine offices in the Church, or to conferre orders, or consecration, but onely by the Letters Patents conferreth the temporalties of Bishopricks; the Metropolitane with his assistance consecrateth, as other Patrones present to benefices, and the Ordinarie instituteth. And this hath been the ancient vse and custome of England and prerogatiue of the Crowne, that licence should be demaunded of the King to chuse, and his royall consent to be had after election made, as it is euident in diuers ancient statutes.

Consecration of the Clergie in England.

5. As for the Papall Hierarchie it is altogether imperfect and out of order: 1. The office of the Pope is iniurious and Antichristian, taking vpon him to haue iurisdiction, and prerogatiue ouer all other Bishops: contrarie both to the Scriptures, which gaue vnto all the Apostles the same authoritie, and to them al the keyes were equalle committed, and power to binde and loose, Mat. 18. 18. And to the Canons: for Nicen. 1. can. 6. *parilis mos*, the like custome and iurisdiction is decreed to the Patriarke of Alexandria, as to the Bishop of Rome. Chalcedonens. actiō. 16. equall priuiledges are yeelded to Constantinople, which is called new Rome, as to old Rome. The like may be shewed out of the eight first generall Councils.

Edward. 1. anno 25.

Edward. 3. anno 25. statut. de prouisorib.

Richard. 2. anno 13. stat. 2. c. 2.

Henr. 4. anno 1. cap. 3.

Popish hierarchie against

the Canons.

Synops. p. 149.

The offices of Archbishops and Bishops, as wee condemne not absolutely, when they are vsed not as titles of ambition, but as holesome meanes to preferue vnitie, as they should be exercised among Protestants: so in the Papall policie wee mislike them, being but the Popes creatures, and fir props to vphold his Antichristian and vsurped power.

But concerning your seuen orders of Priests, Deacons, Subdeacons, Acolythists, Readers, Exorcists, Doorekeepers, wee hold them as superfluous and vnnecessarie seruices.

The

Ephes. 4. 11. 12. The Apostle sheweth that Christ hath giuen some to be Apostles, some Prophets, some Euangelists, some pastors, some teachers: for the gathering together of the Saints, for the worke of the Ministrie, for the edification of the bodie of Christ, &c. If these bee sufficient to edifie the Church, and to labour in the Ministerie, then are these Popish orders of the Clergie superfluous. Popish degrees vnnecessarie, and not giuen of Christ, neither belonging to the ministerie of the Gospell. And if they will needes bring in *Doorekeepers* to bee an order of the Clergie, why not Sextins also, Belringers, graue-makers, Church-sweepers, Waxe-chandlers, water-bearers, whip-dogs, and what you will? for all these there is vse of in the Church, and so for seuen orders, wee shall haue twice so many. This is the goodly Hierarchie, which this Ignatian Nouice boasteth of.

Math. 15. 13. 6. I doubt not but the meanest office of the Gospell is more honorable before God, then the greatest Antichristian dignity, which are plants not of the Lords planting, and therefore shall be rooted out.

No indeleble character in Orders.

The *indeleble character*, which they say is by their Popish orders *imprinted in the soule of the recipient, whereby they are made partakers of Christs priestly power, and really distinguished from others*; is indeede nothing but an *Idol* of the minde, and an imaginarie phantasie: for spiritually in the soule and before God, there is no difference betwene the Priest and the people. *Christ hath made vs Kings and Priests vnto God his father*: and all Christians are a *chosen generation, a royall Priesthood*.

Reuelat. 1. 6.
1. Pet. 2. 9.

And as for your *ens rationis*, it is the very opinion of some Papists, that the character of Priesthood, is no reall qualitie of the minde, but onely *rationalis respectus*, a relation or rationall respect: *Durand. Scotus* holdeth, that it cannot be prooued by any manifest testimonie of Scripture. *Gabriel* doubteth whether the Church haue defined it.

In 4. distinct. 4. quest. 1.
Distinct. 6. q. 9.
Gab. ibid. q. 2.

They are your owne Church-seruitors, Sextins, Doorekeepers, Church-sweepers, that are made no otherwise, then *Parsons, Apparitors, &c.* The Ministers of the Gospell,

Gospell, though they are not really distinguished from the people, by any inherent qualitie of greater holines, and more merit; yet are diuers in the ecclesiasticall Oeconomie and dispensation of the Church, in their different functions and offices, whereunto they are set apart: first, by the probation and examination of their gifts. Secondly, by the imposition of hands with prayer of the Elders and pastors. Thirdly, by their endowment and abilitie of gifts for the execution of their Ministrie: all which the Popish priesthood wanteth.

Ministers how they differ from the people.

7 A manifest vnt ruth it is, that the Pope hath had more ample iurisdiction, then any Prince Christian or Infidell: for the halfe of those countries neuer submitted themselves to the Popes deuotion, which were vnder the Emperours obedience. *Constantine* the great had commaund ouer all Europe, Africa, all Asia minor, Arabia, Armenia, Phrygia; as it may appeare by the assemblie of Bishops called by the Emperours authoritie out of all these countries, to the generall Nicen Council.

Emperour more ample in iurisdiction then the Pope

And at this time both the great Turke in Europe and Asia, and *Prestor Iohn* in Africa, haue larger dominions, and greater authoritie, then euer the Romane Bishops haue had. That iurisdiction which now the Pope hath, is (thanks to God) brought into a narrower compasse, though it bee too much; and I trust shall euery day bee more confined: And whatsoeuer power hee hath, or euer had ouer other Churches, is but vsurped: for *Peter*, from whom he claimeth, was but the Apostle of the Circumcision; *S. Paul's* lot was ouer the vncircumcision.

Galath. 2.

8. This last article containeth nothing but vnt ruth. For neither haue these Ignatian fathers (which cal themselves proudly, of the societie of Iesus) conuerted by their preachings many kingdomes to the regiment of Christ, but rather subuerted and corrupted them in faith. The Spaniards tyrannie hath subdued the poore Indians, not the Iesuites hypocrisie, though they tell vs of many fabulous and lying miracles wrought by *Xauiere*, and other of that order in those coasts; as hath been shewed before.

* As *Valens* the Emperour sent *Arrian* Priests to infect the Goths at their first conuersion, *Lanquet anno Christi. 380.*

Iesuites haue
peruerted ra-
ther then con-
uerted coun-
tries.

Iesuit. Catechif.
fol. 152. b.

Iesuit. Catechif.
fol. 187. 188.

Indeed it is well knowne, how they haue attempted to reduce diuers kingdomes to the temporall gouernment of the Pope-catholike King of Spaine, by their treacherous conspiracies, and wicked deuices to take away the liues of Princes: Such were the accursed attempts of *Commolet*, a seditious Iebusite in France, and *Varade* another false brother of that order, cōfederate with *Barriere*, to take away the life of the now King of France: and of *Guignard* and *Guerret*, Iebusite Priests conuicted of treason: and *Iohn Chastel* brought vp in that societie, who was worthily executed for attempting the Kings death. In England such haue been the practises of *Saunders*, *Allen*, *Campion*, *Parsons*, *Walpoole*, with diuers other of that ranke: who by their traiterous plots haue practised against the life of our late Soueraigne, to bring this famous Countrie into slauiish seruitude to Spaine, which I assuredly trust, shall neuer be. And these are the fruites of the *preaching and paines* of this irreuerent order.

Vntrue also it is, that they are honoured of the greatest and richest princes in the world: for the renowned King of France, who in riches, puissance and greatnes, is not inferiour to any Christian Prince, neither honoureth or fauoureth them: but the whole order, for working against the peace of that state, was by decree of the Parliament of Paris, *anno 1594.* exiled and expelled that nation. Let it also be noted by the way, that this Ignatian and Iebusited brother, much like the rest of his order, counted the Queene of England his then Soueraigne, none of the *great, puissant, rich*, or Catholike Princes: for I thinke he is not so blinded to imagine, that either her Highnes then, or his Maiestie now and the state fauoureth them, or hath any cause so to doe.

That Iesuites are so familiar with some Princes that haue given their power to the beast, I do not maruell, seeing this hath bene prophecied of before: for they are the frogs that come out of the Dragons mouth, that goe vnto the kings of the earth, *Reuel. 16. 13. 14.* But if such Princes were not blinded, or had but like experieñce of their cloaked

Iesuit. Catechif.
lib. 3. cap. 18.
The Iesuites
flender ac-
count of her
Maiestie.

cloaked holines, and mysticall impietie, as their neighbour Princes haue, they would soone find the to be visit Courtiers, but more vnwholesome Counsellors. And (me thinks) these *Polypragmon* friers, ietting in Princes Courts, and intermedling in State-affaires, are much-what like to limping *Vulcane* in *Homere*, that taking vpon him to be a skinker to the Gods, a great laughter sodainely was taken up among them. But it were happie that such Princes would take counsell of theselues, and not endure to be carried away with these seditious frierlie humors: *Hieromes* *Ad Theophil.* counsell were good to such, *Verba ei de alieno stomacho aduers. Ioann.* *non flumant, faciat, quod vult, non quod velle compellitur.* Let not their words and sentence depend of anothers will, but let them do as their owne mind moueth them, not as an others humor forceth them. As for the noble kingdoms of *England*, *Scotland*, *France*, they haue sufficient experience of this kind of vermin, no more to be bitten by them: But as *Pythagoras* gaue this precept to his schollers not to tast of such things as had blacke tayles, that is, not to conuerse with men of black and euill conditions: So I trust we are sufficientlie taught to beware of these crouching friers lewd and vngodlie practises.

The II. Perswasion.

I Defend a religion &c. where there is no festinitie, no office or part of diuine seruice &c. but representeth vnto vs one benefite or other, no ceremonie is vsed in the holie sacrifice of the Masse, no action of the Priest, no ornament or attire he weareth, no benediction he giueth, no signe of the crosse he maketh, but hath his religious signification and preacheth vnto vs: his introite to the Altare, his actions there, his returne from thence, the verie vestments wherewith he is adorned, his putting of them on, his putting them off, his Amice, Albe, Girdle, Maniple, Stole, Vestment, speake nothing but Christ crucified, &c.

Vntruth. 78.
They speake nothing lesse then Christ crucified.

The Dissuasion.

Popish preaching by ceremonies.

1 INdeede, such Church such *preaching*: this superstitious *insinuation* by crossings, turnings, comming, going, putting off, putting on, copes, vestments, is fit instruction for such blind worshippers. But Christ is otherwise preached in his true Church, then by dumbe ceremonies. *Moses* was read and preached in the synagogues, *Act. 13. 21.* Faith commeth *by hearing*, *Rom. 10. 17.* not by shewing, shadowing, or signifying. What hypocrites are these to thrust out of the Church the plaine reading of scripture to the peoples vnderstanding, and to supplie it with mute and maymed shewes and ceremonies, in which respect the Prophets words may be vsed against them, *who required these things at your hands? Isay 1. 12.*

2 But that it may better appeare, what a goodlie kind of preaching this is by signes and circumstances, I will brieflie bring in view some of their pope-edifying significations, which by great ouersight, the Frier, belike ashamed thereof, hath omitted: and to begin with his owne trumperie.

Bellar. lib. 2. de monach. c. 40.

What Monks and Friers shauing signifyeth.

First, the shauing of Monks and Friers is very rich in sense and signification. 1. It betokeneth the reuelation of the mysteries of our redemption by Christ. 2. It expresseth the similitude of Christs crowne of thornes. 3. It insinuateth the amputation and cutting away of carnall desires. 4. The circle of haire which is left, representeth the fashion of a crowne, because to be deuoted to Gods seruice, is to raigne. 5. The baring and making naked of the head, implieth an apert and naked life, and an open and free heart for celestially meditations.

Popish ceremonies in dedicating of Churches.

Bellar. lib. 3. de sanct. c. 5.

Likewise they vse diuers Magicall enchantments in the dedication of Churches. 1. They make 12. crosses vpon the walles, and set twelue burning lamps ouer against them; signifying thereby, that the 12. Apostles by their preaching brought light to the world. 2. They burne incense, set vp taper-light, annoynt the altar and vessels with

with oyle, to shew, that the place is consecrate to holie vses. 3. They sprinkle ashes ouer all the Church, therein writing the Greeke and Latine Alphabet, thereby setting forth the preaching of the faith, which was first taught in those toongs. 4. They beate vpon the Church dore with an hammer, to driue Sathan from thence.

In Baptisme they vse many interpretatiue toyes, 1. They touch the eares and nostrils with spittle, that the eares may be ready to heare, and the nostrils to discern betweene the smell of good and euill. 2. All the senses are signed with the crosse thereby to be defended. 3. Salt is put into their mouth, that they may be kept from putrifying in sinne. 4. They are annoynted with oyle in the breast, to be safe fro suggestions. 5. They are annoynted with chrisme in the top of the head, and thereby become Christians. 6. A white garment is put vpon them that are baptized, to betoken their regeneration. 7. A vaile is put vpon their head, in signe, that they are now crowned with a royall diademe. 8. A burning taper is put into their hand to fulfill that saying in the Gospell, Let your light so shine before men, &c. *Matth. 5.*

Bellar. lib. 1. de baptis. c. 25. 26. 27.
Popish toyes
vied in baptisme.

In Matrimonic the like toyes are obserued: as to couer the parties with a vaile: to ioine them together with a partic-coloured scarfe of white and purple: to mutter certaine words ouer the ring to hallow it.

Thus haue they pestered the Church with a multitude of idle, vnprofitable, and vnedifying ceremonies, which the Apostle calleth a yoke of bondage, *Galath. 5. 1.* And as *Augustine* sayth, *Ipsam religionem quam Deus paucissimis sacramentis liberam esse voluit, oneribus premunt, ut tolerabilior sit conditio Iudeorum, &c.* They cumber or oppresse religion with burdenous ceremonies, which God would haue free with few sacraments. And these friuolous obseruations and superstitious types, do tend to instruction, and bring religious lessons (as this expounder of riddles telleth vs) like as the Pharisees phylacteries and fringes of their garments tended to keeping of the lawe. They writ the lawe in parchments and scroules, and tied them

Epist. 119. c. 19. cited distine. 12. c. 12.
Pharisaicall
religion.

Vnn. th 79.

Matth. 23. 5.

Galath. 3. 1.

to their frontlets, and bound them vpon their armes, whereas they should haue kept them in their harts. Thus the Papists keepe the memorie of Christs death in crosses, vestures, pictures, and such like, which should be reuiued by the preaching of the word, whereby Christ is described in our sight, and among vs crucified (as *S. Pauls* to the Galathians) and graft in mens hearts by a liuely faith.

Paganes significant ceremonies.

Plutarch. quæst. Roman. Qu. 11. Qu. 26.

*Qu. 61.**Qu. 64.*

Qu. 75. 79. Polidor. Lib. 6. de inventoriis. Qu. 86.

Qu. 108.

3 Now further as these papall Romanes do boast of their preaching and significant rites and ceremonies; so the Pagane Romanes can pretend the like for their religion, whose hieroglyphicall toyces are very consonant and suteable to these new histrionick tricks of Christned Romanists. 1. They sacrificed to *Saturnus* bareheaded, because all things are naked and open to God: for the which cause also popish Priests were shauen, to betoken their open and free harts, &c. 2. Their women in mourning vsed white garments, to betoken innocencie and simplicitie: so doth the white garment vsed in popish baptizing, as we haue scene before. 3. It was a great offence to utter the name of their *Demi tutelaris*, their God of defense: so the Masse-priest mumbleth his mysticall enchaunting words in secret. 4. When they tooke vp the table, they alwayes left somewhat remayning, because no holie thing (such as they counted the table) should be left emptie: so the Masse-priests do reserue some part of the sacrament vpon the altare, and hang it vp in the pike.

4 They did burne lamps in their temples, and at the graues of the dead, and consecrate wax candles to their Gods to signifie the euerlasting light: so do the Papists.

5 The auncient Romanes married not in May, because it was an holie time vsed for solemne expiations: so the Church of Rome inhibiteth mariage at certaine seasons for the holines of the time.

6 They vsed not to marrie their Cosins, that by mariage they might increase kintred. In the Papall seignorie for the same cause mariage is forbidden betweene God-fathers

fathers and Godmothers and their Godchildren, as they are called, because they are already of a spirituall kinred.

7 The Paganes vsed a kind of shauing, which betokened a crowne, and thereof was called *shave*: such is the shauing of Monks, and for the like signification of a crowne, as hath bene shewed before. *Euripid. in supplicib.*

8 The Priest of the Sunne among the Phenicians did weare a vestment of purple wrought with gold, to shew the dignitie and excellencie of that priesthoode: for the same cause haue Masse-priests their rich and coslie copes of diuers colours. *Alexand. ab Alexand. lib. 2. c. 8.*

9 In *Bavotia* they vsed to couer the Bride with a vaile, and crowne her with flowers: which vse is yet retayned in Poperie. *Plutarch. coniugial. pra. cept.*

10 The heathen vsed to cleanse themselves with sprinkling of water, thinking thereby to be purified. Thus in Poperie they thinke to purifie their houses & the people, with casting of holie-water vpon them. *Alexand. ab Alexand. lib. 4. c. 17.*

Is not this now a goodlie religion, that retaineth still the idolatrous and superstitious vsages of the heathen? that instructeth the people by signes and figures, euen as the Paganes preached to theirs? May we not iustly returne vpon them the rebuke of the Apostle to the Galathians, *Seeing you know God, how turne yee againe vnto impotent and beggerlie rudiments, wherunto as from the beginning you will be in bondage againe? Hierome sayth, Ego libera voce reclamante mundo pronuntio, ceremonias Indeorum perniciosas esse & mortiferas Christianis, & quicumque eas obserauerit, in barathrum diaboli deuolutum*: I do freely pronounce (though the world say nay) that the ceremonies of the Iewes are pernicious and deadlie to Christians, and whosoeuer obserueth them to be throwne downe to hell: much more are they in danger which obserue Pagane ceremonies and inuentions. Therefore we take no great care to answer them for this matter, resting vpon the words of our Sauour, *Let them alone, they are blind leaders of the blind*: Their owne blindness and grossenes in their superstitious corruptions, doth sufficiently

Galath. 4. 9.

Hieron.

Augustin.

tom. 3. oper.

Hieron.

Math. 15. 14.

Plutar. de
superstition.

ἡ δὲ ἀπορία
ἐστὶν αὐτῶν ὅτι
ἡ ἀπορία, ἀπορία
καὶ ἀπορία ἡ
ἀπορία.

ciently bewray the badnes of their cause, and madnes of their religion, to whom that saying of *Plutarck* may firlie be applied: *You neede not draw a superstitious man out of the temple, for there is his punishment and torment*: So that, which this (figurecaster) hath taken for an argument of their profession, is found to be but a torment to their conscience, and a punishment of their superstition.

The twelfth Perswasion.

P. 47. li. 13. 14.

Vntruth 80.

Vntruth. 81.

Vntruth. 82.

Vntruth. 83.

Vntruth. 84.

Vntruth. 85.

I Defend not that religion, which denieth all things &c. as their opinions all negative do witnesse.

2 That hath taken away and conuerted from spirituall religion vses, to priuate and temporall pleasures and preferments, all monuments and foundations of deuotion &c.

3 Vsing nothing necessarie to saluation.

4 But that religion, whose opinions are all affirmatiue.

5 That hath founded Churches, Schooles, Colledges, Monasteries.

6 That obserueth all things, that wanteth, or omitteth nothing belonging, or that can be required to true religion.

The Disswasion.

I Neither doth that religion, which I defend, denie any thing, much lesse all things (as it is falselie sclaundered) that are found to be agreeable to the scriptures; neither doth it consist of all negatives: affirming the scriptures to be sufficient, and to conteyne all things necessarie to saluation: that the Church and generall Councils may erre, that the Pope is Antichrist, that the scriptures ought to be read in the vulgar toong, that Magistrates haue authoritie in spirituall causes, that all sinnes in their owne nature are mortall, that faith only iustificieth, that Christ onely is our alone sufficient mediator, that there are onely two sacraments of the new testament: an hundred more opinions it holdeth affirmatiuely, and the negatives to these doctrines it refuseth. And if our religion

Protestants
affirmatiue
doctrine.

Statut.
Hen. 8. ann. 31.
c. 13.

voluntarie act of the owners thereof thereto not forced or constrained, as is extant in the publike acts of Parliament, and at such a time, wherein the popish religion was not altered, sauing in the Popes supremacie, and therefore this is a false imputation to the Gospell. And yet, as is before shewed, possessions abused by men of false religion, by the Imperiall lawes, are confiscate to the Prince: as it was decreed by *Anastasiu, Pradia & possessiones, quae in haeticas personas quocunque modo collata vel translata fuerunt fisci nostri iurib. decernimus vendicari*, Lands and manors howsoeuer conferred or translated vpon hereticall parsons, we decree to be forfeited to vs.

Cod. lib. 1.
tit. 8. leg. 9.

All things necessarie to saluation in the Gospell.

^a Hebr. 6. 2.
^b Ephes. 6. 4.
^c Rom. 10. 17.
^d Rom. 7. 7.
^e Rom. 5. 1.
^f Iohn 5. 39.
^g Rom. 4. 11.
^h 1 Iam. 5. 13.
ⁱ Iob. 33. 23.
^j Reuel. 14. 13.
^k 1 Thessal. 4. 13. 18.

3 A foule slaunder is vttered of our Religion in the next place: for nothing necessarie to saluation is wanting in the profession of the Gospell: There is Baptisme ^a for infants: catechising ^b for children: preaching to beget ^c faith: the law to perswade ^d repentance: the Gospell for ^e comfort: the reading of scripture ^f to increase knowledge: the Sacraments ^g to confirme it: prayer prescribed if any ^h be afflicted: singing of Psalmes for those that are ⁱ merrie in the Lord: godly visitation for ^k the sicke, with assurance of remission of sinnes vpon their repentance: comfort ouer the dead in the ^l hope of the present rest of their soules with God, and ^m the resurrection of their bodies to come.

Popish negative doctrine.

4 It is Poperie rather, that consisteth of negatiues, as it is euident by their manifold oppositions to the doctrines before rehearsed: as that the scriptures conteyne not all things necessarie to saluation: that the Church can not erre: that the scriptures are not fit to be read in the vulgar tooing: that the Pope is not Antichrist: that faith onely iustifieth not: that there be not two onely sacraments: that Christ onely as one mediator is not to be inuocated: These negatiues with a number more, the Roman separation maintayneth. And where they affirme and set downe anything positiuely, they affirme their owne fantasies (the doctrine of the Trinitie onely and some few other points excepted) and oppose themselves therein to the scriptures.

5 First,

5 First, what if many Churches haue bene erected in poperie? Were not many Temples also built in the time of Paganisme, as at Rome to Diana, to Honor. q. 13. to *Mars*. q. 16. to *Bona*. q. 20. to *Saturne*. q. 42. to *Horta*. q. 46. to *Vulcane* without the citie. q. 47. to *Carmenta*. q. 56. to *Hercules*. q. 59. to *Fortuna Parua*. q. 74. to *Aesculapius* without the citie. q. 94. to *Apollo* at *Delfos*. q. 12. to *Ocrision* at *Rhodes*. q. 27. to *Tenes* at *Tenedos*. q. 29. to *Vlysses* at *Lacedemon*. q. 48. with many other: Not the building therefore of Churches, Temples, and other Monuments, but the end whereto they were first founded maketh them commendable.

Plutarch. quest. Rom.
Temples manie built among Paganes.
Plutarch quest. Graec.

Secondly, let it be considered to what intent these Monuments were erected in the popish time; and so many Monasteries builded; not, for the most part, of any true deuotion, or to the honor of God, but *pro remedio animae, pro remissione peccatorum, in honorem gloriosae virginis*, for the remedie of their soule, for the remission and expiation of their sinnes, to the honor of the glorious Virgin. As King *Ethelstane* after the death of his brother, which he had procured, builded in satisfaction two Monasteries of *Midleton*, and *Michelenes*: *Elfrida* for the death of *Ethelwold* her husband builded a Monasterie of Nunnes in remission of sinnes. Queene *Alfrith* in repentance of her fact for causing her sonne King *Edward* to be murdered, founded two Nunries, one at *Amesburie* by *Salisbury*, the other at *Werewell*: let any man now iudge what good beginning those Monasticall foundations had.

Monasteries founded for murders.

Fox pag. 149. col. 1.
Pag. 155. col. 2.
Pag. 159. col. 1.

Thirdly, it will be an hard matter for them to proue, that all the founders of Churches, Colledges, and other Monuments, were of the Romane opinion of Religion, as now it is professed.

For *Charles* surnamed the Great, who is said to haue builded so many Monasteries, as be letters in the A, B, C, held a Councell at *Frankford*, where was condemned the 2. Nicene Councell with *Irene* the Empreffe, that approued the adoration of Images, which is now maintayned by the papall corporation.

Founders of Monasteries not of the new Romans faith.
Hoveden
continuation

In *Beda ann. 792.*

Ann. 927.

In King *Essestanes* time, the Prince was acknowledged to haue the chiefe stroke in all causes, whether spirituall or temporall, as it may appeare by diuers constitutions by him made for the direction of the Cleargie. In this Kings raigne diuers Monasteries were builded, as the Abbey of *Midleton*, and *Micheleneles*.

Fox. p. 149.

Ann. 940.

In King *Edmunds* time, the opinion of transubstantiation was not generallie receiued, but then newly hatched by certaine miraculous fictions imputed to *Odo*. Vnder this King the order of the Monks of *Bennets* order increased: and the Abbey of *S. Edmundsburie* with great reuenues indowed.

Fox. p. 151.

col. 1.

Guliel. lib. 3.
de gestis pontif.

Ann. 975.

Hisor. lornalens.

In King *Edward* the Martyrs raigne, Priests were suffered to haue their wiues, and were restored to their Colledges, and Monks thrust out by *Alpherus* Duke of *Mercia*. In this Kings time were founded the Nunries at *Amesburie* and *Werewell*. I trust then, that in these times, when neither images were adored, nor the Princes authoritie in ecclesiasticall causes abridged, nor transubstantiation belceued, nor the mariage of Ministers inhibited, all went not currant for Poperie, as it is now receiued.

Fourthly, this age of Protestancie for this 40. yeare in *England*, vnder the happie regimēt of our late Soueraigne Queene *Elizabeth*, hath beene more fruitfull of pious works, in building of Hospitals, Almes-houses, free Schooles, Colledges in the Vniuersities, speciallie in *Cambridge*, founding of fellowships & schollarships, erecting of Libraries, speciallie the Vniuersitie Librarie at *Oxford*, by the liberall charge & christian care * of Maister *Bodlie* a religious and well disposed Gentleman, then any like space of time which can be named vnder the regiment of the papall Hierarchie. See more of this elsewhere.

* The charge of this worke is thought to amount to 4000. pounds, which summe was before mistaken by wrong information, *Synops* p. 960. 961.

And concerning the godlie care of the foresaid vertuous and liberall Gentleman, he deserueth to be compared either to *Pamphilus* which erected, or *Acatius* and *Euconius*, which enlarged and amended the famous Librarie of *Casarea*, in whom that sentence of *Hierome* vnto *Pamphilus* is now verified, *Beatus Pamphilus cum*

Demetrius

Demetrius Phalerens & Pisistratus, in sacra bibliotheca studio voluit equare, imagines ingeniorum, qua vera sunt & aeterna monumenta toto orbe perquireret, Blessed Pamphilus equalizing *Demetrius Phalerens* and *Pisistratus*, in taking care for Libraries, he sought for the images of mens wits, the only true and eternall monuments through the whole world.

6 I suppose rather, that all things requisite to true religion are wanting in Poperie, where the people are nussed vp in ignorance, no edifying in their Churches, where all the seruice is muttered in an vnknowne toong: no reading of scripture, which should make them wise to saluation: no comfort in prayer to saluation, which they vnderstand not: seldome receiuing of the sacrament, and that but in one kind, and so it is maymed and defectiue in the sacramentall effects: where then there is no knowledge in themselues, no edifying toward others, no true prayer to God: no comfort in meditation of scripture, no strength in the celebration of the sacraments: where men are taught not to relie only by faith vpon Christ, but to trust in their merites, not to rest in Christs mediation, but to seeke for the intercession of Angels and Saints: not to be content with a spirituall worship of God, but to prostitute themselues to dumbe Idols: not to cleaue only to the scriptures in matters of faith, but to runne vnto traditions: How then doth this religion obserue all things; nay rather how are not all things there wanting that are requisite to true religion? And as the liuing haue small comfort; so as little hope is there of the dead, whose soules after they haue passed the troubles of this life, they send to Purgatorie flames, there to suffer more then cuer they endured before: like as a Ship, hauing escaped the dangerous surges of the Sea, should suffer wracke, and be lost in the hauen. Of such comfortlesse doctrine, that saying of *Plutarke* is verified, *Death to all men is the end of Lib.* life, but to superstition it is not so, for it attendeth feare beyond a mans life: then hell gates are set open, fierie streames, and infernall riuers are let go, and horrible darknes with
All things to true religion requisite are wanting in poperie.

The comfort-
lesse resolutio
of Poperie.

di vnu
vnuquodlibet.

fearefull sights, and terrible scritchcs &c. A right descrip-
tion of popish Purgatorie, grounded vpon a faithlesse su-
perstitious feare. And such is popish doctrine, neither af-
foording comfort to the liuing, nor ioy to the dead: that
a man can not say of them, as a certaine Theſſalian being
asked who are at most ease, answered, *they which haue
made an end of warfare.* But these which dye in poperie,
after they haue made an end of the warfare of this life,
by their doctrine enter into their greatest labours and
paines.

Vntruth. 86.

Gregor. de cr.
lib. 1. tit. 31.
c. 14.

Thus haue we heard with how many cunning sleights
this glozing Frier hath endeouored to perswade vnto
his profession: he hath wrapped vp together in this one
section no lesse then halfe an hundred vntruths: and as
he began, so he endeth with a lye, that they were all *vnus
labij*, of one language, before the Gospell was reuiued:
for it is certaine that the *Greekes* alwayes vsed the Greeke
toong; the *Sclauonians*, the Sclauonian; the *Aethiopians*,
the Aethiopian language. And how vntrue this is, their
owne canons shall testifie: for *Innocentius* decreed, that
in great Cities where people resort of diuers languages,
that the Bishops should prouide fit men, *qui secundum di-
uersitates rituum & linguarum diuina illis officia celebrent*,
which according to the diuersitie of their rites and lan-
guages should celebrate diuine seruice. Lastly he telleth
vs, that he will proue by aboue an hundred arguments,
that their religion is only true & lawfull, &c. in a certaine
booke which he calleth a Resolution, pag. 47. li. 32. which
pamphlet, when he hath hatched it to his perfection, and
sent it out of the owlelight into the sunne-shine, which
as yet, so farre as I can learne, is not come from vnder the
brooders wings, it may be, either I or some of my bre-
thren will plucke a feather with it. And thus is this
Section ended, and with such successe, as all lyers and
sclaunders must looke for. And though this false accu-
ser might be thrust vnder the old canon, which decreeth,

*Carthaginens. Vt qui primum obiectum non probauerunt, ad cetera non admit-
concil. 7. ca. 3. tantum.* That they which proue not the first thing ob-
iected,

jected, should not be admitted to the rest: yet I will examine whatsoeuer he can say, and cast his light stuffe into the balance, and lay his counterfeite coyne to the touch, that the vanitie of the one and deceit of the other may appeare.

THE SIXTH SECTION, WHAT MOVED

*the Author to dedicate his worke to the
Counsell.*

The Answer.

THis Section comming out of the same forge, bewrayeth the same author, it is so patched together with vntruths & falshoods, like the former. He abuseth those honorable persons, and deceiueth himselfe to thinke to win grace with wise men by telling of fables. *Simonides* being asked why of all other he deceiued not the *Thessalians*, answered, *because they were more simple and vnlerned, then could be deceiued by me*, sayth he: But their honors are too wise and prudent, then to be deluded with such a fablers fictions. His seuerall motiues confusedlie shuffled together, I will bring into some order if I can.

1. Motiue. *As this cause which I handle is most honorable* Pag. 49. li. 5. 6. *of all, so I am bold to offer the defence thereof to your honors, the most honorable and noble consistorie of our nation, &c.* Pag. 48. lin. 10. 11. 12. &c. Yet he limiteth this honorable authoritie before, saying, *that the ends and offices of a religious and spirituall commonwealth, are diuers from those of a temporall and ciuill government: and in that respect, matters handled in the one do not so properly appertaine to the redresse and iudgement of those which rule in the other; but are to be decided and reformed by the governors of that profession, to which they are belonging, &c.* Vntruth. 86. The end is the same, though the offices diuers. Vntruth. 87. See the answer.

The remooue. 1. I had thought that the generall end both of the ciuill and ecclesiasticall bodie had beene one and the same, though the offices and functions be diuers, namely,

The generall
end of the spi-
rituall and
temporall
bodie all one.
1. Timot. 2. 1, 2.

Ann. 169.
Fox. p. 107.

The Princes
power to re-
forme religi-
ous disorders.

Eleutherius
epistle to
King Lucius.

Ann. 25. Ed-
ward 3. stat.
de prouisorib.

namely, preferuation not onely of peace, but the main-
tenance of true religion to bring the people vnto God :
I am sure S. Paule so teacheth, *that prayer be made for
Kings, and all that are in authoritie, not only, that we may
leade a quiet and peaceable life, but in all godlines and hone-
stie.* It belongeth then not onely to the ciuill state to pro-
uide for peace, that the people may liue quietlie, but for
true religion, that they may liue also godlie & honestlie.
In these two points *Eleutherius* sometime Bishop of Rome
sheweth the office of a King to consist, thus writing to
Lucius King of Britaine, *The people and folke of the Realme
of Britaine be yours ; whome, if they be deuided, you ought to
gather together in concord and peace, to call them to the faith
and lawe of Christ, and to the holie Church, &c.*

2. It is an absurd speech, that reformation of religion
belongeth not properlie to the iudgement and redresse
of the Prince & her noble Counsellors. Thus these prag-
maticall Friers would both pull out their right eye of
iudgement, that they should not be able to discerne, and
cut off their right hand of power, that they should not
reforme what is amisse in religion : for if the most soue-
raigne care of pietie and religion do properlie belong
to the Prince ; then the Counsellors of state, the most ho-
norable Ministers vnder the Prince can not be excluded.
And therefore the Apostle in the place recited, maketh
not mention only of Kings, but also of *all that are in au-
thoritie* vnder them. This also hath beene the auncient
practise of this land : *Eleutherius* aduiseeth King *Lucius*
with the Councell of his realme out of the scriptures to
take a lawe to rule his people by.

The Statute of *Præmunire* made against prouisions and
presentments of Bishopricks and other benefices from
the Pope, was enacted by King *Edward* the third, by the
assent only of the great men of his Councell and Nobilitie,
and of the comminaltie, without the Spirituall Lords.

The like Act was made vnder *Richard. 2.* that all they
which procured such presentations from *Rome*, or any
excommunications from thence in those causes should
be

be banished: to the which acte the great men only of the
temporaltie, without the Cleargie, gaue their assent: Yea
of late in Queene *Maries* raigne, the greatest friend to
the Pope that euer he had in *England*, the Prince (advised
most like by her Counsell) did of her owne authoritie
send certaine articles, concerning religious matters, as re-
teining of ceremonies, vsing of processions, manner of
baptizing, admitting to orders, and such like, to the Bi-
shop of *London* presently to be put in execution. Yea
this discourser, soone forgetting what he had said, confes-
seth, *whose chiefe care*, speaking of the honorable Coun-
sell, *must be in taking order for such causes*, meaning of re-
ligion, p. 49. l. 14. then as they may receiue direction from
the spirituall state (which we denie not) so the correction
and administration belongeth vnto them. Thus as a man
running in a maze, and not knowing where he is, he spea-
keth contraries, affirming vnawares, what he before vn-
truely denied, that the Magistrates *chiefe care and sollici-
tude must be in taking order for such causes*, he meaneth of
religion, pag. 49. lin. 13. And thus as *Augustine* sayth,
Impi in circuitu ambulans, qui in gyrum est, nunquā finis. *Gre.*
The vngodlie walke in a maze, as he that goeth in a com-
passe, neuer is at an end. And thus this obliuious discour-
ser, runneth himselfe out of breath, saying and vnlaying:
for if the Magistrates *chiefe care must be in taking order for
causes of religion*, how do they not properly belong to the
iudgement and redresse of those which rule in the common
wealth? Much like he is to the roape-maker in *Purgatorie*,
who as fast as he twisteth the roape, an asse behind denounceth
it: So his wrested speeches, as the ouer-runings of his
mouth, are licked vp by a contrary breath.

Now (right honorable) this Popes creature at the first
discouereth himselfe, he is his grand-masters factor, to
engrosse all ecclesiasticall causes to his vnholines, and
would cut your honors short both of iudgement and
power in matters of religion: And thus full well like a
wise Orator, he doth wisely at the first exasperate them, to
whom he would insinuate himselfe. But go on (my Lords)

Ann. 13.
Rich. 2. p. 2.
c. 2.
The authoritie
of noble men
redresse of
spirituall dis-
orders.
Fox. p. 1424.

In Psal. 139.

*Exine eius
in se.*

*Exine eius
in se.*
*Exine eius
in se.*
*Exine eius
in se.*
*Exine eius
in se.*
*Exine eius
in se.*

Math. 16. 19.

Ad Iulian.

Page 49. line. 18.

19. &c.

Vntruth. 89.

Inter leges
Edward.

Fax. p. 166.

Title, to be
defenders of
the faith, how
annexed to
the Crowne,
and in what
sense.

in your honorable course, to whom I do not only wish all excellent knowledge and iudgement in religion, as S. Paule said vnto King Agrippa, *I would to God that no only thou, but all that heare me to day were both almost, and altogether such as I am, &c.* but prosperous success also in the defense thereof: And I say with Hierome to euery one of your honors, *Cur qui in seculo primus es, non in Christi familia primus sis?* Why should ye not, that are chiefe in the world, be chiefe also in Christs familie?

2. Motiue. Because you are sworne Councellers to assist our Princeesse, whose chiefe stile and title is graunted to her father King Henry the 8. by Pope Leo the 10. (*defender of the faith*) for defending the Catholike Romane religion against Luther, &c.

The remouie. 1. This title to be defender of the Church or faith, was due vnto the Prince, and giuen to the Kings of England long before King Henry, in Edward the Confessors time, *Illos docet vocare reges, qui vigilanter defendunt, & regunt ecclesiam Dei.* It is meete to call them Kings that vigilantly defend and gouerne the Church of God.

2. Her Maiestie according to her princely stile, hath shewed her selfe in deede while she liued, a most constant Defender of the faith, and to none of her predecessors was this stile more truely giuen: for it is not conteyned in her Maiesties stile, to be defender of the Romane or Papall, but *supplic of the faith.*

3. What if it were bestowed vpon King Henry for writing against Luther, &c. that famous King did not receiue it in that sense, or at the least retained it not: neyther is it now annexed to the imperiall Crowne in that regard for writing &c. which concerned the King only then being, not his succession, nor yet as a gift from the Pope, but as a right due to all Christian Princes to defend the faith. What the occasion first was of this title it skilleth not, neither by whom, nor for what it was taken vp, so long as it is not a vaine title, but the Princes proceedings are answerable to the stile.

The heathen Emperors of Rome first vsed in their stile to be called *Pontifices maximi*, High Priests, as it may appeare by the Epistle of *Antoninus Pius* to the people of *Asia*: yet the Christian Emperors continuing that stile, to be named *Pontifices maximi*, as *Flavianus Valentinianus*, pontifex Inclytus; *Flavius Marcianus*, pontifex Inclytus, &c. yet were not bound by their stile to maintaine the idolatrous religion of the Pagan Emperors, from whom it was descended: but they in another sense did call themselves high priests, as hauing the chiefeest care of the Christian faith as the other had before of idolatrie: So the Queenes highnes then, and the Kings Maiestie is now called a Defender of the right Christian faith, howsoeuer their predecessors might be defenders of another religion. And as *Pilate* did write Christ King of the Iewes ignorantie, confessing the truth; so did the Pope name the King of *England* Defender of the faith, prophesying as *Caiphas* against himselfe, and foretelling vnawares, that the Princes of this land should become true defenders of the faith indeede.

*Edict. imper.
Et concil.
Chalced.
action. 3.*

3 This title of Defender of the faith is more truly annexed to the Crowne of *England*, then the stile of Holines to the Popes chaire, and of Catholike to the King of *Spain*, who, I could wish indeede, were that which they are called. But I feare me, these titles do agree vnto them, euen as the titles of benefactors, and of Sauours were vsurped of *Antiochus*, and the *Ptolomies*, which were cruell tyrants: And as *Dionysius* the yonger called his daughters by the names of vertue, chastitie, iustice, being an enemye to them all. Who herein are like vnto those, *qui titulos potentiorum pradijs suis assignant*, who, the better to hold their lands, do entitle great men with them: against which fraude *Arcadius* made a lawe: And as *Augustine* sayth, *Heretici ad defensionem possessionis sue Christi titulos ponunt, sicut nonnulli faciunt in domo sua &c.* Heretikes to defend their possession pretend the title of Christ, as many vse to do in their houses, entitling some great men with them to keepe them from wrong: *ipse vult possessor domus*.

*is si iuratus
is si iuratus
iuratus*

*Cod. lib. 2.
tit. 19. leg. 1.
Augustin.
in Psal. 31.*

& frontem domus sua de titulo alieno vult muniri: He will be the owner of the house himselfe, yet will haue another beare the name: So the Pope will be the master of faith himselfe, yet pretendeth the name of Christ, of holines, of Catholike religion. So are not our late Queene and now soueraigne Lord defenders of the faith, but their Christian proceedings (thankes be giuen vnto God) are answerable to their honourable titles.

Pag. 90 lin. 8.
Slaunder 90.

The third motiue: *Our vniust persecution vnder your predecessors requireth amends, and I hope at the least shall receive a toleration.*

Traiterous positions of Iesuites.

The Remoue: 1. The punishment, which hath been inflicted vpon treacherous Iudasites, is no more persecution, then for felons and murderers to be executed at Tiburne: they suffer worthily for their traiterous conspiracies and practises: shamelesse men they are, that complaine of persecution, when as they hold most traiterous positions against the Prince and state: as whereas the secular Masse-Priests professe (if it bee in truth) that if the Pope should attempt by force of armes to invade the land, they would resist him in person: and that if they knew of any designements by the Pope to enter by force, &c. to reforme religion, they would reueale it to the State. Disloyall Parsons in the name of that whole disordred crue, calleth those assertions, hereticall, and traiterous: yea, those wicked Popish Iudasited Diuines at Salamanca in Spaine resolved vpon these diuellish conclusions: *That they sinned mortally, which aided the English in Ireland; that it was a meritorious act, to assist Tyrone; that the Catholikes in Ireland, which did fight against the Queene, were by no construction Rebels.*

Manifest. f. 13.
p. 2.

Replie to the Manifestat.
fol. 66. b.

In the booke of important considerations.
Decreed at Paris in Parliament anno 1594.

Beside these villanous positions, which no estate in the world could endure, the Iesuites and Masse Priests practises haue been most odious against the life of our Soueraigne: the treasons are confessed by the secular Priests themselves. Therefore if the State of France vpon one attempt of John Chastel against the King of France, suborned by the Iesuites, expelled the whole order: greater cause

cause hath the state of England, hauing experience of many wicked plots deuised and practised both by the Secular and irregular Masse Priests, to exile the whole Societie of both, & to make their returne into the land of treason. Haue not these miscreants now great cause to complaine of persecution, and to glorie of such filthie martyrdome? I say vnto them with *Augustine* against the Donatists: *Recte hac à vobis dicerentur quarentibus martyrum gloriam, si haberetis martyrum causam*: These things were well alleaged of you that seeke the glorie of Martyrs, if you had the cause of Martyrs.

Cont. Gaudens, lib. 2. c. 13.

2. Nay rather these vngodly and seditious practisers, by their impietie, obstinacie, idolatrie, doe persecute the state, then are persecuted of the state: as *Augustine* saith, *Granius Saram ancilla per superbiam persecuta est, quam eam Sara per debitam disciplinam*: The bondmaid did more persecute Sara by her obstinacie, then Sara did her by due discipline and seueritie.

Popish professors persecute rather then are persecuted
De unitat. eccl. c. 17.

3. Yea these froward persons, that haue been so often by proclamation forewarned to be packing (whereas the law is a sufficient monition it selfe) and diuers of them, whereas they had deserued death by the law, were but exiled and banished, as 21. at one time, and 31. at another: aduenturing notwithstanding to enter the land, whether more of a superstitious minde to peruert soules, or of an ambitious desire to gaine a kingdome to the Popes feignorie, it is hard to say, or which is more like, of a treacherous resolution to destroy both, and so rushing vpon the pikes, are accessary to their owne death, and cause of their trouble themselves. Protestants in the late daies of persecution could not obtaine that fauour to be banished, neither were they suffered to depart, but Ports and Hauens were laid to keepe them in. But this Seminarie broode may be gone, if they will, the passages are open for them, and yet they will remaine among vs to their owne perill. Wherefore we may here say againe vnto them, as *Augustine* to the Donatists: *Patent porta, & exire non vultis; quam persecutionem patimini, nisi à vobis dicitur vos persecu-*

Stow anno 15. Feb. 27. 1535. Ann. 28. 1546

Popish professors accessary to their owne death

Cont. Gauden.
lib. 2. c. 13.

Seminarie
Priests and
Iesuites may
be packing.

Epist. 22. ad
Valentin.

in 38. vii. i. i. p. p.
286. 104.

Page 50. lin. 16.
Vntruth 91.

Vntruth 92.

Vntruth 93.

Vntruth 94.

ter vestier, & persequitur vos furor vestier, ille ut fugatis por-
tis, iste ut pereatis impellit: The gates are wide open, and
ye will not goe out; what persecution suffer you, but
from your selues? your persecutor loueth you, your owne
furie persecuteth you; he desireth you would be packing,
this forceth you to your owne perishing. Wherefore it is
evident that these clamorous mates suffer no persecu-
tion, but punishment for their euill demerits, and they
suffer most iustly, that no amends is requisite in this case,
vnlesse it be by the like. But if they would be exempted
from the daunger of the Princes lawes, let them follow
the Apostles counsell: *Wilt thou be without feare of the
Prince? doe well, Rom. 13. 3.* And let them doe as *Ambrose*
saith to the Emperour: *Ego in consistoria nisi pro re stare
non didici, & extra palatium certare non possum, qui palatii
secreta, nec quero, nec noni*: I haue learned not to stand in
the imperiall consistorie, but for thee; neither can I striue
in the Princes palace, which neither know the secrets
thereof, nor desire. So let them neither striue against the
authoritie of Princes, nor presse to know, and knowing to
betray their secrets. We desire not their companie, nei-
ther haue neede of their phisicke. And as *Pausanias* an-
swered a Physitian, that said all was well with him: *Be-
cause* (saith he) *I use not you for my Physition*: So I make no
doubt but all would be well with vs, if such Italianated
Physitions would be packing.

The fourth motiue: 1. *You vowed it in Baptisme, your
promise to God, to his Church, to your countrie, is to be per-
formed.*

2. *Many, or most of you being of age and discretion in the
time of Queene Mary, haue practised and professed it.*

3. *So many of your noble companie, as are admitted to the
honourable order of the Garter haue sworne it.*

4. *You are all sworne Councillors to our Queene, which by
title of inheritance, and at her coronation by the oath and fi-
delitie of a Christian Prince hath obliged her selfe to main-
taine it, &c.*

The Remoue: 1. *They which were baptized vnder the
Popish*

Popish religion, were baptized in y name of the Trinitie, not into the name of the Pope: they were entred into the profession of the Christian faith, not of the Popish religion: for then by this reason hee that is baptized by an heretike, were bound to maintaine his heresie, if baptisme in Poperie were a bond to professe that superstitious phantasie. Wee denie not, but that true Baptisme in substance is giuen in the Romane synagogue, but that neither proueth it to be the true Church, nor those baptized among them to be obliged to their religion: For though we confesse with the Apostle, that there is *one Lord, one faith, one Baptisme*, yet are not these onely professed and had in the Church, but onely fruitfully and truly professed in the Church. In the which alone, as (*Augustine* saith) *God is not worshipped, but in the which alone God is truly worshipped: in the which alone faith is not kept, but in the which alone faith with charitie is kept: Nec in qua sola vnus baptis- mus habetur, sed in qua sola vnus baptismus salubriter habetur: Neither in the which alone is this one baptisme had, but in which alone baptisme is holisomely had.* And this is the cause why we iterate not Baptisme giuen in Poperie, because it was ministred in the name of Christ, and so bindeth to the true Christian profession, not to the Romane separation. And therefore we say not, to use *Augustines* words, *Vi cum ad nos veneritis alterum accipiat, sed vnum, qui apud vos iam erat, vultis accipiat*: That when ye come to vs, you should receiue another baptisme, but that which they had with you, they should hold it with profit. He seemeth then erroneously to thinke, that Baptisme and the Church cannot be separated, that because wee renounce not Baptisme ministred in the Popish Church, wee are bound together with their baptisme to acknowledge their Church and faith. But this is a manifest error: for as *Augustine* truly saith: *Non omnes qui tenent baptismum, tenent ecclesiam, sicut non omnes, qui tenent ecclesiam, tenent vitam aeternam*: All which hold baptisme, doe not hold the Church, as all that hold the Church,

Eccles. 14. 9.
Baptisme in Poperie proueth it not to be a true Church.

Cont. Crescon. lib. 2. c. 19.

Aug. lib. 1. c. 10.
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Lib. 5. de Baptismo. c. 16.

Lib. 5. de Bap-
tism. c. 7.

Lib. 4. de Bap-
tism. c. 17.

Church, doe not hold eternall life. Wee confesse then that the Church of Rome, hath *legitimum baptismum*, lawfull and true baptisme in substance, *sed non legitimum*, but not rightfully, or lawfully, as *Augustine* distinguisheth: And, *Aliud est habere, aliud utiliter habere*: It is one thing to haue it, another to haue it profitable: Baptisme may without the Church be had, but not profitable or fruitfully had. Wheresoeuer baptisme is had, it is the baptisme of Christ, not of men; of the author, not of the Minister: and therefore it bindeth to the faith of the first institutor, not to the doctrine of the corrupt imitator. Neither yet doe the Papiſts baptize those againe, which were initiated by that Sacrament, among Protestants, and afterward became Apostataes; neither doe they thinke them to be tied by that baptisme to the Protestants faith, as this Apologist confesseth he was borne in the Queenes raigne of parents conformable to the time, pag. 52. and so baptized vnder the Gospell, yet hath plaid fast and loose with vs, notwithstanding that bond.

2. Vntue it is, which in the next place is boldly affirmed: for diuers of their Honours, were borne since the raigne of King *Henry* the 8. and so not of yeeres then to discern. Some of them were in that time of the faith, which * they now professe. The rest may say with *S. Paul* euery one for himselfe: *What they were in time past it maketh no matter to me*, Galath. 2. 6. By this rule, neither Saint *Paul* that had been a circumcised Pharise, should haue been become a preaching Apostle, nor yet *Titus* an vn-circumcised Grecian a baptized and beleeuing Christian, if a profession first receiued might not vpon better iudgement be reiected, or an opinion once entertained, might not with more mature aduice be reuerſed: As though a plant disliking the ground might not be remoued, or the ayre for a mans health, that is sickly, chaunged. *Augustine* to this purpose saith well, that was chalenged of the Donatists, because he had been a Manichee: *quantum ille accusat vitium meum, tantum laudo medicum meum*: The more

* The Lord
Archbishop
of Canterburie
brought vp
vnder Master
Bradford holy
Martyr.
Philip 3. 5.
Galath. 2. 3.

Lib. 3. cont. Pe-
tilian. c. 10.

more he blameth my disease, I commend my Phisition. The obiection of former error, doth tend to the praise of the reformer.

3. The honourable Knights of the Garter neuer tooke any such oath to bind themselves to the obedience of the Papall faith, but rather the contrarie: as may appeare by the oath prescribed by statute to bee ministred vnto all her Maiesties officers and ministers, whereby they acknowledge the *Queenes highnes to be supreme gouernour in this Realme, &c. in all spirituall or ecclesiasticall causes, as temporall; and that no forraine Prince, Prelate or person, hath or ought to haue any iurisdiction, power, &c. within this Realme.* Thus this (sic merchant) would entangle their Honours with repugnant oathes: as though they should sweare one thing, when they are entalled into the honorable order of the Garter, and the quite contrarie, when they are sworne of the Councell.

Ann 1. Elizab. 1.

The Councell sworne against the Popes iurisdiction,

4. And as true it is, that our late Queenes Maiestie did oblige her self by oath to maintaine the Popish religion: which is a most notorious slander of her Highnes: there being no such thing contained in that princely oath, as shall afterward be shewed, and her Maiestie hauing giuen her royall consent to the booke of Articles of religion, confirmed by act of Parliament, and to diuers statutes made for the abrogation of the Papall iurisdiction. Thus wee see, how disloyallie (this Popes creature) behaueth himselfe to his Prince, being not farre from the imputation of periurie, as though her Maiestie should haue promised one thing vpon her oath, and performed the contrarie. The Preacher aduiseeth, *not to curse the King in thy thoughts*: But these malepart popelings dare adventure, not onely to thinke, but to speake and practise euill against their Prince. An euill requitall for her princely elemencie toward them: of whom we may say, as *Ambrose of Theodosius: Quasi parens exposulare malebat, quam ut index punire, &c. vincere volebat non plerere*: Who had rather as a parent exposulate with them, then as a Iudge punish them; winne them rather with fauour, then win-

In the 7. section.

Impuration of periurie in effect to her Maiestie by the lesuite. Eccl. 10. 20.

De obit. Theod.

ἡ μὲν κρισις ἀ-
γειν, ὅμοιος ἀν-
τι, τῷ δὲ κρισις
ὅμοιος ποιεῖν ἵπαι.

now them with rigour: if her Highnes had not been o-
therwise by their vnnaturall proceedings prouoked. And
as *Cleomenes* said to the Argiues that vpbraided him in
like manner with periurie: *It is in your power to speake euill
of me, but in mine to doe euill to you:* So these men doe not
confider, that for their lewd leasings her Highnes might
haue iustlie recompenced them with sharpe proce-
dings.

Pag. 51. lin. 13.
14. & c.

Vntruth 95.
None of them
haue made
good their
challenge, nor
euer shall.

The fift Motiue: *Newer any Catholike subiect of England
hitherto, hath abused so much your Honours, dishonoured the
cause of religion, for which we daily undertake so many trou-
bles, &c. to make so bold a challenge, except he were able to
performe it, and my confident assurance is, I shal not be the first
vnhappy and vnadvised man to doe it.*

The Remoue: What your successe hath been in your
challenges, and how well ye haue performed the defence
of the Popish cause, is well knowne to the world: which
of your writers hath not been answered to the full? or
who is there of you, that hath not been overtaken in that
he hath undertaken? Your great patrones, *Harding, Sann-
ders, Bristow, Martin, Campion, Stapleton* with the rest haue
had their hands full. But which of you hath reioyned vpon
B. Iuel, D. Fulkes, D. Whitakers, D. Sutcliffes replies? Your
offers are brags, rather then bickerings, false charges,
rather then true chalenges. *There is* (saith the Wise-
man) *that maketh himselfe rich and hath nothing.* *Prou. 13. 7.*
And such are those braggers, that thinke no mens writ-
tings comparable to theirs, and scornefullie rather con-
temne, then soundly confute any thing brought against
them. You could doe little, if you might not bragge; but
your vaine confidence will soone faile you, and your swell-
ing words will soone abate, and your vaine crakes will
cracke vpon your owne heads: as *Hierome* saith, *Cito tur-
gens spuma dilabitur; & quamuis grandis tumor, contrarium
est sanitati:* The rising some is soone disperfed, and great
swellings shew no soundnes. *Cicero* well said: *Oratores
imperitos ad vociferationem vs claudos ad equum confugere:*
That ynskillfull Orators vse outcries, as lame men horses:

Protestant
writers not
answered.

Ad Pammach.

WOL

the

the one cannot go vnlesse he be carried, the other can say: nothing vnlesse hee crie out. And set the lowd outcries, vaine bragges, and bold facings of our aduersaries aside, what are they, and what is their cause? It is not so among disputers, as they say it is with Bee-masters: *That is ind-^{ty} made, the best-^{the} to be the best hie, which maketh the greatest noyse.* The greatest crakers are not the best fighters, nor the lowdest noyse sheweth not the best cause. And as they haue sped hitherto, the like successe let them looke for hereafter.

The sixt Motiue: *I will prooue the religion, I defend to be conformable to the present forcible lawes of England established by our Queene Elizabeth, &c. I vnder take to prooue directly by the Parliament lawes, and proceedings of Queene Elizabeth, that their religion is false, that we defend, true, &c.* Pag. 30. lin. 1, 2 P. 51. l. 18. 19. Great vntruth.

The Remoue: If this man were not past all shame, hee would neuer haue been so audacious as to haue vttered this vntruth: for it is a fiction without all colour, he might as well haue told vs of the man in the Moone, and the Sunnes shine at midnight, and as soone might he haue produced it, as that, which here he saith. He goeth on and telleth vs he will proue by the proceedings of Queene Elizabeth, that *Christ is reallie present in the Sacrament of the altar*: As though the Church of England and all Protestants doe not hold Christs bodie to be reallie, that is, verilie and truly present to the faith of the worthy receiuer: but if by reallie, he vnderstand carnally present, it is directly contrarie to the 28. article of religion: which in direct words saith; *that transubstantiation is repugnant to the plaine words of Scripture*: and further addeth, *that the body of Christ, is onely eaten after a spirituall and beaumenty manner, and the meane whereby it is eaten is saith.* Popish religion hath no affinitie with the Queenes proceedings. Vntruth 96.

He will proue that *Saints and Angels are to be reuerenced and prayed vnto*. A reuerence, who denieth? but to pray vnto them is contrarie to the 22. article, *Inuocation of Saints is a fond thing.* Vntruth 97.

That there is a Purgatorie: which is contrarie to the 22. article, *the Romish doctrine concerning purgatory is vainly inuented*. That prayer, almes, and other good deedes are Vntruth 99.

auailable for the faithfull soules departed: contrarie to article 31. that the sacrifices of *Masse*, &c. for the quicke and dead, are blasphemous fables: that onely faith iustificieth not: contrarie to article 11. that wee are iustified by faith onely, is a most hollesome doctrine.

Vntruth 100.

Vntruth 101.

He will prooue that good workes are meritorious before God: contrarie to article 12. good workes cannot put away sinnes, and endure the severitie of Gods iudgement.

Vntruth 102.

That there is an externall Priesthood and sacrifice in the Church of Christ: contrarie to article 31. the sacrifices of the *Masse*, wherein it was commonly said, that the Priests did offer Christ &c. were blasphemous fables and dangerous deceipts: that wee are not iustified by an imputatiue iustice, but grace and iustice are inherent and internall things: contrary to article 11. we are accounted righteous before God onely for the merite of our Lord and Sauour Iesus Christ, by faith, and not for our owne workes, or deservings.

Vntruth 103.

Vntruth 104.

That there be seuen Sacraments in number: Baptisme, Confirmation, Eucharist, Penance, extreame Vnction, Orders, and Matrimonie: contrarie to article 25. There are two Sacraments ordained of Christ our Lord in the Gospell, that is to say, Baptisme and the Supper of the Lord: those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie and extreame Vnction, are not to be accounted for Sacraments of the Gospell.

These articles were first agreed vpon by the whole Conuocation of the Clergie of this land, and put forth by the Queenes authoritie anno 1562. and againe approved and allowed by the assent and consent of her Maiestie, and subscribed vnto by the whole Clergie assembled in the Conuocation anno 1571. and established by act of Parliament anno 13. Elizab. c. 12. as may appeare by diuers branches of that act, whereby they are punishable which refuse to giue assent to the said articles, or doe teach any thing repugnant, or contrarie vnto them.

Notwithstanding all this, this shamelesse man blusheth not to tell vs, that these his erroneous opinions directlie contrarie to the very expresse words of the said articles

are

are conformable to the present forceable lawes, and the proceedings of *Queene Elizabeth*. Thus these fellows would make vs beleue that the blacke crow is white, and that the Moone is made of greene cheefe, as the saying is: or they might as well tell vs with *Democritus*, that the Moone hath hills and dales; with *Metrodorus*, that the Sunne is made of stone; with *Philolaus*, of glasse; with *Epicurus*, of the earth; with *Heracides*, that the earth moueth round as the wheele ypon the axletree; with *Philolaus*, that it is whirled about as the Sunne and Moone: or what else he may tell vs, that is most fabulous and incredible, as well as this, that the Romish religion is agreeable to the lawes in force in the Church of *England*. As he is found tripping here, so I trust his credit shall be in the rest: *Ambrose* sayth, *Nemo sunt, & quidam artus sapientia* *Epist. 44.* *non temere credere*. It is as the sinewes and ioynts of wisdom, not rashlie to giue credit: And as *Demosthenes* was wont to say, that the best preseruatione against Tyrants, was not to trust them: so is it against liers, not to beleue them.

The 7. Motiue. What reason should mooue me, then very yong in yeares borne of parents conformable to the time, in *Pag. 52. lin. 16.* and vnder the Protestant Regiment of *Queene Elizabeth*, brought vp in that Vniuersitie and other places, which were alwayes least fauouring of that beleefe &c. to be of a different and contrarie opinion, when if I would haue bene of the same profession, I might haue bene regarded as others of my condition. *17. &c.*

The remooue. The reason here vsed, may be thus framed: That is likely to be the right faith, which a man, leauing all possibilitie of preferment, cleaueth vnto.

But so hath this man done, in embracing the popish profession: *Ergo, &c.*

First, if the proposition were true, this argument might be retorted vpon them: for in the late dayes of persecution in *England*, many zealous Protestants did not onely forsake all expectation of worldly preferment, but did willinglie forgoe their life for the truth sake and endured more for their conscience only then euer did any Papist:

therefore if he haue reasoned well for Poperie, he hath reasoned better for Protestancie, that it is in the right beliefe.

Causes and
moriues of
and to heresie.

^a Nicepho. lib. 1.
ca. 7.

^b Ambr. li. 1. de
pœnit. ca. 15.

^c Cyprian. lib. 1.
epist. ca. 6.

^d Ex Augustin.
de heresib.

^e Niceph. lib. 4.
ca. 22.

Ex concil. An-
tiochen.

Epist. 6. ad
Cornel.

Math. 23. 14.
Socrat. 7. 27.

Lib. 2. contr.
Gaudent.

2. Thessal. 2. 10.

1. Cor. 13. 12.

2 Other reasons may be alleaged, why many depart from the truth, euen where they may liue with good conditions, beside a conscience of religion: As an ambitious desire of preferment caused some to start aside, as is euident in the examples of ^a Theobantes, ^b Valentinus, ^c Nonatus, ^d Marcion, ^e Montanus, who for the thirstie desire to be made Bishops, which they could not obtayne, fell into heresie. Some of a couetous greedie mind haue become singular, thinking thereby to grow rich. Such an one was Paulus Samosatenus, Ex sacrilegijs ad summas diuitias peruenit, By sacrilege he came to great riches. So Cypriano testifieth of Nonatus, Spoliati ab eo pupilli, fraudata uidua, &c. He robbed orphans, and defrauded widowes, as the Gospell witnesseth of the Pharisees, that they denounced widowes houses, under colour of long prayer. Some are possessed with a spirit of phrenzie, and deluded of Sathan: as the Jewes perswaded by one Moyses, did cast themselves headlong into the Sea. The Donatists did throw themselves headlong into the fire and water, and from the tops of hills. Augustine sayth of them, Diabolus uobis istum furorem inspirat, Who els but the Deuill doth inspire this furious mind into you? And hence it commeth that many are bewitched of Sathan, and iustlie giuen ouer of God to be deceiued by him to beleue lies, because they receiued not the loue of the truth.

Secondly, for the assumption. 1. seeing this Ignatian brother confesseth he was very yong, when first he forsooke the faith of the Gospell: he had greater cause to suspect the rashnes of his shalow youth in receiuing, then commend his stedfastnes in retayning his first error: Hee should rather say with S. Pauls, When I was a child, I spake as a child, I understood as a child, I thought as a child. Otherwise his stiffness in continuing, as he was, may be rather imputed to an obstinate resolution, then to a tender persuasion of his conscience. Youth is soone infected, and tender

tender yeares easily tainted. It seemeth to be true in him, which *Hierome* sayth, *Difficiliter eraditur, quod rudes animi perbiberunt*. It is hardly recouered, which simple minds haue once receiued. And seeing he telleth vs he was borne of Protestant parents, I would not haue him more wilfull then the heretike *Eutyches*, who sayd, *Sicut accepi a progenitorib. ita credidi; in hac fide genitus sum, &c. in hac opto mori*. As I haue receiued of my progenitors, so haue I beleeued; in this faith I was borne, in this faith I desire to die: for seeing he was borne of right beleeuing parents, and in the faith of the Gospell, he can not pretend like cause of his persisting, as obstinate *Eutyches* did. I know not who his parents were, but by his confession they were better resolu'd in religion then their sonne: let him take heed then, least *Endoxius* speech inuerted be verified vpon him, *pater iustus, filius iustus*: a godlie father, a godlesse sonne.

Hieron. ad Latam.

Stiffnes of heretikes.

I. Concil.

Ephesw. 2.

infect. concil.

Chalcedonens.

actio. 1.

Socrates lib. 2.

ca. 32.

2 But if it might be lawfull for me a little to sound this yong fathers njind, I could gesse at an other cause of his reuolt, then his pretended conscience: for it is well knowne, that the Ignatian fatherhood (whose cognifance as I am informed, this sect-maister beareth) is an order *peramouit* in the Romish corporation, and a passing gainfull trade. These new vpstart friers are notable carchpoles, and cosening (by their owne Masse-priests report) cunnycatchers, and such as angle with long rods, and fish for their owne aduantage.

Ignatian
fetches to
get riches.

They can tell vs of Frier *Gerards* golden web, who could *weane*, or rather *wane* to himselfe from diuers persons aboue fixe thousand pound: of Frier *Harwoods* pomp in riding in a coach, and of his lordlike traine: of Frier *Garnets* expenses after fivie hundred pounds by the yeare: of Frier *Oldcornes* stable of eight geldings, all at one time: of Frier *Holls* large offer of pensions: of Frier *Walpoles* crownes: of Frier *Gerards* Church-stuffe, valued at two hundred marks: of a vestment giuen him of needleworke esteemed at an hundred marks. May we not now say vn-to them as *Apollonius* of *Priscilla* and *Maximilla*, *Dic mihi propheta*.

Quodlib. p. 90.

Reple to the
Manifestat.

f. 14. a.

ib. f. 15. a.

Quodlib. p. 91.

Repl. f. 24. a.

Repl. f. 14. b.

*Hieron. catalog.
scriptor.*

*propheta vestib. & gemmis ornantur, propheta tabula ludis
& tesserie.* Do prophets glitter in rich vestures and pre-
cious stones? Do prophets play at tables and dice? But
such are these iollie fellowes, letting vp and downe in
silks and veluets, with iewels, rings, and chaines of gold;
and it is very like they do sport themselves also, both a-
boue and vnder boord at their pleasure.

Repl. f. 24. a.

And as they are nimble fingred gentlemen to tell mo-
ney, so they haue a speciall facultie in bestowing of Le-
gacies. Frier Gerard being put in trust for the disposing
of 3000. pound and more, could very handsomely couey
it into his owne purse. An other lay brother of that order
got from a rich man lying sicke at *Valledolid* in *Spain* a
great summe of gold, which he had purposed to haue
giuen to the poore Englishmen, which liued there. And
herein they do well reuiue the memorie of the heretike
Dioscorus, of whom *Ischyron* complayned, that whereas
the Emperor had decreed to send corne for the reliefe of
the parts of *Lybia*, he would not suffer it to be transpor-
ted, but sold it in time of dearth at great prices, and how
Peristeria testamentum violauit, he violated the testament
of *Peristeria*, and the legacies giuen to the Monasteries
he bestowed vpon bawdes and harlots.

*Libell. Monach.
Constantinop.
5. action. 1.*

Pag. 46.

This great wealth, pomp, and credit of the Ignatians
considered, *who are regarded* (as we were told before) *of
the most rich and puissant princes of the world*, might it not
be a great allureme[n]t to this (aspiring springall) to asso-
ciate himselfe vnto that companie, and to thrust his sickle
into their haruest? for if they that gleane after them, which
are but their *factors* and *dispensators* can fill their hands,
that they sticke not to hazard twentie nobles at once at
play, the reapers that go before them must needs make a
better match? they come to the *golden haruest*, as *Strato-
cles* and *Democlidus* profanely called the iudgemēt seate.
And thus much also of this Section.

*Replie to the
Manifestat.
fol. 24 b.*

*vi. Anus xpo. 1605
Mey.*

THE

THE SEVENTH SECTION: OF THE

Authors particular defence to her
Majestie.



Do not purpose to examine all the Libellers idle speeches, vaine repetitions, and vnſauerie words: if I should make anſwere to euerie thing, and ſpend time to note euery fooliſh pranke he playeth, I should (as the wiſe man ſayth) be like him: I will therefore make choice of his principall ſtuſſie and leaue the reſt: Not, as Hierome ſayth, *Quia difficile ſit eum vincere, ſed ne reſpondendo, dignus fieret, qui vinceretur*, as though it were an hard matter for him euery where to be vanquiſhed, but leaſt he ſhould be thought worthie to be anſwered.

Proverb. 26. 4.

Aduerſ. Heluid.

The firſt Apologie or defence.

I BEginning with my Catholike, Chriſtened, annoynted, and crowned Queene Elizabeth, to whom I wiſh as much ſpirituall benediction, and terrene honor, as any ſubiect may to his temporall Soueraigne &c.

Pag. 54. lin. 1. 2. vnto 105.

theſe are but glozing ſpeeches.

2 Whereof ſhe hath vowed defence, by the vow of a Chriſtian in baptiſme &c. by the oath and fidelitie of a Chriſtian Catholike annoynted at her coronation &c. for defence whereof the glorie of the ſtile of her title was firſt graunted &c.

Pag. 54. Vnto 106.

3 Whereof ſhe reteyneth in princely perſon ſome reuerent notes, as the vſing of the ſigne of the croſſe vpon ſodaine and ſtrange accidents, &c. not preuaricating in the maine point of the reall preſence &c.

Vnto 107.

4 I will teach nothing contrarie to her princely dignitie, and prerogatiues, nothing repugnant to her owne trulie interpreted proceedings.

Vnto 108.

The Antilogie.

HE that ſhould reade Cardinall Wolſeys ſtile thus writing, *Ego & Rex meus*, I and my King, would thinke

T

thinke

Manifest.
f. 19. b.

thinke that this yaine craker trode in his steps, saying here and in other places, *My Catholike Queene &c.* And whether for this or other of their proud tricks, the secular Masse-priests haue well matched them together, these are their words, *Newer shall the Catholike Church or commonwealth of England find so wicked a member, as a Wolsey, a Parsons, a Creswell, a Garnet, a Blackwell.*

The Apologist
detected not
to wish well to
his Maiestie.

But if this suger-toonged fellow would haue had her Highnes then and his Maiestie now thinke, that he wisheth so well vnto them, let him tell vs, whether he were not brought vp in the Ignatian schoole of treacherie, and if he be not of *Parsons* mind, that it is treason if the Pope should inuade *England*, to beare armes against him, or agreeth he not with the Ignatian brood of *Salamanca*, that resolued it was no rebellion for the Queenes subiects to fight against her in *Ireland*: or what thinketh he of *Parsons*, *Waipooles*, *Giffords*, *Allens* attempts against their countrie, and their suborning and exciting of trayterous *Parry*, *Lopez*, *Squire*, *Sauage*, *Yerke*, with the rest of those detected parricides: for all these wicked conspiracies were forged in the Ignatian ignited and fierie shops: These were the actors, but they the inuentors: as it was sayd of *Lelius*, that he was the deuiser, and *Scipio* the performer of diuers actions. And yet for all this, we must beleue this (dissembling Friar, that is by all likelihood comforted and confederate with the rest of that crew) that he wisheth her Highnes then, and his Maiestie now, as well as if they were of his religion.

non nisi vniuersal-
iter, non diuina-
non regis.

Remooue to
4. motive
artic. 1.

Lib. 3. contr.

Petilian. ca. 19.

2 Concerning the vow made in baptisme, I haue answered before, that the vow is made to Christ, not to the Pope; and therefore baptisme receiued in poperie, doth not bind the partie baptised to maintaine and receiue poperie. It was the heresie of *Petilian* the Donatist, whom *Augustine* confuteth, that *Conscientia dantis attenditur, quæ abluat accipientis*; That the conscience of him that giueth baptisme, doth cleanse him that receiue it: Against whom *Augustine* sheweth, that it is the baptisme of Christ, if it be giuen in his name, whoſoeuer is the mi-

nister.

nister thereof: *Baptismus Christi nemo Apostolorum ita ministravit, ut auderet dicere suum*, The baptisme of Christ *ibid. ca. 58.*
 none of the Apostles so ministred, that he durst call it his:
 much lesse may the Pope or popish Priest challenge the baptisme which he giueth in the name of the Trinitie to be his. It was *Cyprians* error confuted by *Augustine*, that Baptisme and the Church could not be separated. Baptisme and the Church may be separated.
Si baptisma (saith he) in baptizato inseparabiliter manet, quomodo baptizatus separari ab ecclesia potest, & baptisma non potest? If baptisme remaine inseparable in the baptized, how can he that is baptized be separated from the Church, and not baptisme with him? *Lib. 5. de baptis. ca. 16.*

Concerning the Princes stile to be called *Defender of the faith*, I haue likewise said enough before. Remouue to motiue 4. artic. 4.

Now because he doth so often inculcate the Princes oath, that all men may see his false dealing, I will set downe the same before omitted, as it is in *Magna charta* expressed: This oath then is prescribed to be taken by the Prince at the Coronation, and to be ministred by the Metropolitan or other Bishop. *Seruabis ecclesie dei, Clero & populo pacem ex integro & concordiam in deo &c.* You shall keepe peace and concord in God to the Church of God, the Clergie and people according to your power, he shall answer, I will. You shall cause to be done in all your iudgements right and equall iustice, and discretion in mercie and truth according to your strength: he shall answer, I will. You shall graunt iust lawes and customes to be held, and promise them to be protected by you, and confirmed to the honor of God, which the people shall choose, according to your strength: he shall answer, I do graunt and promise: All these things pronounced, let him confirme, that he will keepe them all, *Sacramento super altare protinus praestito, &c.* By an oth presentlie taken vpon the altare, &c.

What is there now in this oath, that bindeth the Prince to the defence of the Popish religion? there is not so much as one word tending to any such thing conteyned in the oath it selfe: only mention is made of the altare, which was so called in time past, though it were made of wood,

Lib. 6 c. 21.
in *Leuitic.*

Epist. 50. ad
Bonifac.

The Commu-
nion Table
called an Al-
tar.

In epist. prefac.
liturg. Chrysost.

Octogint. trium
quest. q. 61.

Cont. Faustum
Manich.

Lib. 20. c. 21.

How Christ is
sacrificed now.

August. cum ci-
tation.

Gratian. pag. 3.
distinct. 2. c. 48.

2. King. 5. 18.

wood, because it represented the true altar which was Christs bodie : for so *Hesychius* interpreteth the Altar: And *Augustine* speaking of the violent outrages of the Donatists, saith, *Es fractis altaris lignis*. Having broken the boords of the Altar. Their Altars which were no other but Communion Tables, were then of wood : the making them of stone is but a late deuice, as *Beatus Rhennus* testifieth : *Ararum superadditiua structura non itatem pre se fert* : This building of Altars added to the rest, doth shew noueltie. And it is most euident, that when the name of altar was first vsed, as in *Augustines* time, there was no opinion in the Church of the carnall presence, or of the sacrificing of Christs bodie, but onely spiritually : as it is euident by these sayings of *Augustine*. Christ is our priest for ever according to the order of *Melchisedech*, which offered himselfe a sacrifice for our sinnes, and hath commended the similitude of that sacrifice to be celebrated in remembrance of his passion, that the same thing, which *Melchisedech* offered to God, now wee see to be offered in the Church of Christ through the whole world : But *Melchisedech* offered not Christs flesh, but onely bread and wine. Again he saith, *The flesh and blond of this sacrifice before the coming of Christ, was promised by sacrifices of similitudes in the passion of Christ; it was given by the truth it self, after the ascension of Christ; it is celebrated by the sacrament of remembrance* : therefore now Christs bodie is not sacrificed verily and truly, but only sacramentally, *non rei veritate, sed significantie mysterio*, not in veritie, but in mysterie.

And I pray you, what kinde of argument is this, the Prince at the Coronation, taking his oath, laieth his hand vpon the Altar : Ergo, she sweareth to maintaine the Popish sacrifice of the Altar : as though hee that prayeth or taketh his oath in the Churches, which haue been consecrate to idolatrie, thereby giueth consent to maintaine the King leaning vpon his hand in the house of *Rimmon*; yett gaue nor consent to that idolatrous worship : yett this example is very vnlike and not to be imitated, onely I al-
leadge

leadge it to shew the weaknes of this argument.

3. As for the signe of the crosse, wherewith, you say, *her Maiestie vsed to signe her selfe, or women with child, &c.* as you speake here but vpon hearesay: so if it should be true, as you say, you haue not gained much by it. For neither our Prince then, nor Church did ascribe any vertue to the signe it selfe, or adore and worship it, as Papists do: The signe of the crosse may be vsed in banners and streamers, and set into the Diademe of Princes, as a ciuill signe of honour: as *Ambrose*, if that oration be his, writeth of *Helena*; *Sapienter Helena egit, quæ crucem in capite regum tenauit*: *Helena* did wisely, in rearing vp the crosse in the head of Kings. And though this signe is not any waies to be adored, neither yet doe we thinke it ought to be contemned: As that law of *Honorium* was commendable, wherein the Iewes are prohibited, *speciem crucis incendere*, to burne the fashion of the crosse: And that of *Theodosius*, which decreeth a great punishment to him, *qui in solo vel scilicet crucem depinxerit*, which painteth the crosse in the ground or pavement to trample and tread vpon it: Or if any should vse the signe of the crosse (which notwithstanding wee allow not) as in *Basil's* time, not with a superstitious opinion of it, or confidence in it, but as an outward testimonie of their inward faith: as *Basil* saith, *That they which trusted in the name of the Lord Iesus Christ, were marked with the signe of the crosse*: Whosoeuer shall vse the signe of the crosse in any of these manners, is yet farre off from Popish superstition.

And I am verily perswaded, that if his Maiestie, or the Church of England did thinke, that the ciuill, reuerent, significant vsing of the crosse, without a superstitious opinion of it, were in deede, or could iustly be taken, as a badge or cognisance of Poperie, as it hath bin an offence to many good Christians, it should bee more sparingly vsed, and may in time, if it seeme so good to his Maiestie without preiudice of the truth or religion, be wholly remoued, that there might not be the least exception taken

against our Church. But this (quarrell picker) according to the saying, will play at small game before he will sit out, and so doth he here by fastning his hold of so small an occasion. Her Highnes then, and his Maiestie now, and the Church of England holdeth a reall and true presence of Christs bodie to the faith of the worthy receiuer in the Sacrament: but her Highnes was not perswaded of any grosse carnall presence, as is euident by her royall assent to the articles of religion, therefore herein her Maiestie was much abused and slandered.

Popish religion repugnant to the prerogative of the Crowne.

Anno 1. Eliz.
c. 1.

Anno Richar.
2. 16. c. 5.

August. lib. 2.
cont. Petilian.
c. 16.

4. Lastly, whereas the Romane profession is altogether repugnant to Princes prerogatiues: as in that it alloweth the Pope to excommunicate Princes, to depose them, to transferre their Crownes, appeales to bee made to the Pope from the Prince, that the Pope may absolue subjects from their oath of fealtie; that the Pope, not the Prince in his owne kingdome, is supream in all Ecclesiasticall causes: that the Pope inuading a kingdome by force, vnder pretence to reforme religion, is to be assisted against the Prince: all which positions the Iesuites the Popes parasites doe hold, as it may appeare in their seditious bookes and answeres to the Secular Masse-priests. And these all being directly repugnant to the prerogative royall of the Crowne: as it hath been adiudged by by publike acts of Parliament, not of late onely, since the reuiuing of the Gospell, but euen while Poperie raigned, and that by the expresse consent of the Popish Clergie: How is not this man to be thought to be past all shame, that perswading to Poperie, saith hee will teach nothing contrarie to the Princely dignitie? &c. Wee may say truly to him, which Petilian the Donatist vntruly objected to Augustine, that he had, *ingenium Carneadis Academici*, Carneades the Academikes wit, who disputed, *Nigræ nives esse cum alba sint, nigrum argentum*, &c. That snow was blacke, and siluer blacke, whereas they are both white: so he goeth about to perswade things that are quite contrarie. We need not here follow the counsell of Seneca: *Quadam falsa veri speciem ferunt, dandum semper est tempus, veritatem*

ritatem

to the *Queenes Maiestie* that late was. Sect. 7. 143

ritatem dies aperit : Some false things make a shew of true, wee must giue some space, for time trieth the truth. But the falsenes of these improbable speeches appeareth at the first, we neede no time to descric them.

The second Apologie.

From pag. 55. to pag. 66. the Apologift runneth as it were in a maze, now in, and now out, as though he had lost himselfe in a wood : I will doe my best to trace him, and finde him out : I shall not neede to follow him in all his wandrings and turnings, nor to answere all his *tautologies* and vaine repetitions, but I will gainecope him, and crosse him the next way, and reduce his idle and superfluous speeches into some order and forme. All these leaues containe but one argument, which may be collected thus :

Her Maiestie and the state are bound to maintaine the religion of her famous noble Christian progenitors Kings and *Queenes* of this land :

But they were all knowne to be of the *Romane* religion, and as he himselfe saith, *Papists*, pag. 59. lin. 7. Ergo.

First let vs see how he proueth the proposition or first part of this argument, and then how the second.

1. *Many of them were holy Saints, and miraculously witnessed of God to be in heauen, euen by Protestants testimonie, &c. &c. whom the Protestant Ministers must needs condemne to hell and damnation, if they will leaue any little hope for themselves to be saued, for one heauen cannot possesse them both.* Pag. 55. l. 24. Pag. 55. lin. 4, 5. &c. Vntruth 109. We doe not condemne them to hell.

The Antilogie.

1. IF this were a good argument, then Christians borne at their first conuersion of idolatrous parents in many ages succeeding together, should neuer haue changed their religion, but continued in *Pagane* idolatrie still, for feare of condemning all their progenitors to hell : neither *Constantine* the great in the *Romane* Empire, nor *Lu-*

Parents corrupt religion not to be followed.

cum in England should haue become Christened Kings. If idolatrous parents be in state of damnation, shall the children tread in their steps to goe the same way? The scripture teacheth otherwise, that though the father dye in his iniquitie, yet if he beget a sonne, that seeth all his fathers sinnes which he hath done, &c. he hath not lift up his eyes to the idols of the house of Israel, nor defiled his neighbors wife, &c. he shall not dye in the iniquitie of his father, but shall surely liue.

Ezech. 18. 14.

2 If the sonne be bound to his fathers false religion, as idolatrie, superstition, wherein he erred, least he should thinke him to be condemned, he were likewise obliged to imitate his auncesters vices and corruptions of life, as adulterie, oppression, violence, whereby they were polluted: should a man certainly condemne himselfe, to be lieue that his predecessors are vncertainly saued? Their sinnes being of ignorance might be pardoned, whereas the sonnes seeing his fathers sinnes, and not amending, are more surely sealed.

Errors of simplicitie in times of ignorance by Gods mercie pardoned.

Iohn. 9. 41.

3 That many therefore of the renowned Kings and Queenes of this land are Saints in heauen, is not by any Protestants denied, as he sayth by some it is confessed: for they might be caryed away with some errors of the time, then not reuealed, yet holding the foundation, thorough Gods mercie they might be saued. It is a diuers case, when a man sinneth of infirmitie or simplicitie, and when he offendeth willingly & of obstinacie: to stumble, in the darke, craueth pitie; to grope at noone dayes, is great follie: I say therefore in this case, as our Sauour to the Pharisees, *If ye were blind, ye should not haue sinne, but now ye say we see, therefore your sinne remaineth.* And as S. Paule sayth, *The time of ignorance God regarded not, Act. 17. 30.* God therefore might shew mercie to them that erred of simplicitie, which is no warrant for them, that should now be seduced willingly. Cypriane to this purpose thus sayth, as he is rehearsed by *Augustine, Ignoscipotest simpliciter erranti, &c.* He that erreth simple may be pardoned, as the Apostle Paule sayth of himselfe, *I was a blasphemor*

Lib. 4. de baptis. ca. 5.

to the *Queenes Maieſtie* that late was. *Seſſ. 7. 145*

blaſphemour and a perſecutor, but I was receiued to mercie, be-
cauſe I did it ignorantlie. Then it followeth, *Post inſpirationem*
verò & reuelationem factam, qui in eo quod errauerat
perſeuerat, prudens & ſciens ſine venia ignorantia peccat:
But he which after the inſpiration and reuelation of the
truth ſhould perſeuere in error, doth ſinne wittinglie, not
ignorantlie; and therefore muſt looke for no pardon or
pitie. This is then the different caſe betweene the parents
erring in time of darknes, and the ſonnes ſtumbling in
the day light: Their ſaluation doth magnifie Gods mercie
in pardoning their imperfections; it doth not iuſtifie
their religion, in commending their ſuperſtitious. Our
parents errings are our learnings, their wants are not our
warrants: We muſt not imitate and follow them, as *Plato*
his ſchollers his crookednes, *Ariſtoteles* his ſtammering,
Alexanders courtiers his ſtouping.

*Id est non deſerui-
mus idcirco inſpirationem
reuelationem &c. per-
ſeueramus: Ad hoc
deus non inſpirauit
in eos quod non.*

The Apologie.

1 **T**He 2. prooffe. *Because all ſtates that liue in England* *Pag. 56.*
are indebted to thoſe Princes, Clergie men for lear-
ning, the Noble for nobilitie, men of armes for heroicall
acts, &c. her Maieſtie hath receiued liſe, being, *Crowne, King-* *Pag. 57.*
dome and Diademe, won and conuerted &c. augmented and
enlarged by ſo many Henries, Edwards, &c.

They builded Churches, Monasteries, common Schooles, &c. *Pag. 58.*
What donations and free gifts were granted to the Engliſh
Clergie, &c.

2 For the defence of this religion all thoſe princely prerogatives
were granted by the free ſubiectes of England to their
Kings her Catholike predeceſſors, which ſhe ſtill enioyeth by
that title, as alienations, aduonſions, citations, corporations,
eſcheates, ſoales, forfeitures, franchiſes, deadlands, &c. *Pag. 61.*

3 The nobilitie poſſeſſe their lands, caſtles, &c. titles of
honor by their ordinance: And that miſerable people of Eng-
land that vntuallie challengeth the name of the Clergie among
Proteſtants, Biſhoppricks, Deaeneries, degrees and titles of
Schooles, Vniuerſities, Colledges, &c. was deriued from our
Catholike Kings, &c. *Pag. 62.*

The Antilogie.

How farre we
are bound to
our predeces-
sors for bene-
fites receiued
by and from
them.

1 **I**S not here now great adoe about nothing? and is not this a goodlie argument? The auncient Kings and Princes haue been great benefactors to all degrees and states in England, *Ergo*, we are bound to receiue their faith and religion. Who denieth, but that all sorts of men, and degrees of callings amongst vs, are to giue great thanks vnto God for such worthie instruments of our outward peace and prosperitie? and yet who taketh himselfe in religion to be tied by this bond to the same conformitie: thankfulness for benefites temporall, ought not to abridge vs of things spirituall, neither ought our dutie to men, make vs forget our seruice to God. If this perswasion were found, *Constantine* and other Christian Emperors must not haue forsaken the idolatrie of their predecessors, by whom the Empire had been much enlarged, and the Citie of Rome, with many costlie Temples and buildings, & other goodlie foundations beautified, many excellent lawes also for administration of iustice published, and to whom for the outward state of the commonwealth, the Empire was as much bound, as any Christian Kingdome at this day to their auncient Catholike Kings and founders. That saying of *Pericles*, that whē his friend would haue had him take a false oath for him, said, *he was a friend only so farre as the altare*, might easily haue dissolued this doubt: our worthie founders haue an interest in vs for our houses, Colledges, lands, &c. but not for Gods altare, or matters of religion.

2 First, all those priuiledges and immunities were granted to the King, as belonging to his princely prerogatiue, not for the defence of the Popish religion, as it may appeare by those seuerall statutes, which the Apologist citeth in the margin, which shalbe examined in their order.

Vnto 110.

1 Forfeiture. 4. 5. *ann. Edward. 2. 17. c. 16.* the escheates of felons lands are giuen to the King.

Vnto 111.

2 Franchise. 20. The auncient prerogatiues and authorities.

rities of Justice, which had been seuered by the gifts of *Acts of Parli-*
fundrie Kings, are restored, as the pardoning of treasons, *ament exami-*
murders, man-slaughters, making and appoinnting of *ned, falsely al-*
Iustices &c. *ann. Henr. 8. 27. c. 24.* *legated by the*
Apologist.

3 Intrusion. 1. The heire of him that holdeth of the King *Vntruth 112.*
in chiefe, if he enter, before he haue receined seisin of the King,
shall gaine no freehold thereby; Edward. 2. ann. 17. c. 13. here
 is no mention made of any such regard, for maintenancē
 of Poperie.

4 Mortdauncester. 1. The King shall haue the seisin of *Vntruth 113.*
 their lands, that hold of him in chiefe, *ann. 52. Henr. 3. c. 16.*

5 Partition. 1. If lands holden of the King in chiefe, *Vntruth 114.*
 descend to many partiers, all the heires shall do homage
 to the King, *Prerogatin. regis 5. Ed. 2. ann. 17. c. 13.*

6 Patents; 1. Aduowfions of Churches and dowers do *Vntruth 115.*
 not passe in the Kings graunts, vnlesse expresse mention
 be made, *Ed. 2. ann. 17. prerogatin. regis 5. c. 13.*

7 Primer seyson. 1. The King shall haue primer seisin af- *Vntruth 116.*
 ter the death of them that held of him in chiefe, *Ed. 2. an. 17.*
prerogatin. reg. c. 13. here, as in all the rest, there is no consi-
 deration pretended for defence of religion.

8 Prouision. 21. All the Statutes made against prouisi- *Vntruth 117.*
 ons purchased from Rome in the time of *Ed. 3. Ric. 2.* are
 confirmed. And it is further enacted, that elections of Arch-
 bishops, Bishops, Priors, Deanes, be not in any wise interrupted
 by the Pope, *Henr. 4. an. 9. c. 8.* This acte ouerthroweth the
 iurisdiction of the Pope, so farre is it from graunting any
 thing to the King for the defence thereof. Thus like an
 vnskillfull Apothecarie, taking *quid pro quo*, he hath tem-
 pered a contrarie drugge, which as a dramme of collo-
 quintida marreth the whole potion, though it had bene
 otherwise medecinable.

9 Tenure. 2. They that hold of lands escheated to the *Vntruth 118.*
 King, shall do the same seruice to the King, which they
 did before, *Stat. Henr. 3. c. 37.*

10 Ward. 3. The King shall not haue the custodie of the *Vntruth 119.*
 heire that holdeth of the king by free socage, &c. of another by
 Knights seruice, *Henr. 3. an. 27. c. 27.* Ward 13. c. 4.

hobbes

V 2

15. The

Vntruth 120.

Vntruth 121.

15. The King shall haue the ward and marriage of all that hold of him in chiefe, *Ed. 2. ann. 17. prerogatiu. reg. c. 1. 2. 6.*

11 Women: 2. That widowes of them, that hold of the King in chiefe shall not marrie without the Kings licence: *prerogat. reg. c. 4. ann. 17. Ed. 2.*

12 Wreck 2. The King shall haue the wrecke of the sea throughout the realme, *prerogat. reg. c. 11. ann. 17. Edward. 2.* Thus it is euident, that these lawes by this pettifogger alleaged, do not serue his turne at all: neither is there to be found so much as one syllable sounding that way, that these priuileges and graunts, were for that reason and intent giuen vnto the Kings of England, as he saith, for the defence of the Popish faith: so that he is euidentlie conuinc'd of so many vntruths, as he hath here quoted lawes. And beside let it be considered, that all these prerogatiues were graunted in the raignes of *Hen. 3.* and *Edw. 2.* who impugned the iurisdiction of the Romane Bishop, and therefore are reckned vp in the number of Kings of unhappie successe, by this Popes Register, p. 77. How then is it like, that these priuiledges were graunted them for defence of the papall seignorie, to the which they so much opposed themselves?

3 But concerning the dignities of the Church of England, founded, as he saith, by their Catholike Kings, we do possesse them with better right, then the Popish Clergie did. For 1. whereas they erected them to the honor of God, which was the principall end of their deuotion, though they fayled in the meanes, we doubt not, but that these erections are now better employed to Gods glorie then euer they were in time of Poperie: and that they, not we, vsed those franke gifts, *contra formam collationis*, against the forme of collation, and mind of the founder, employing them to superstitious and idolatrous and riotous vices, not pious and religious; and therefore did forfeit their state according to the equitie of the lawe.

2 Beside, this is consonant to the lawes Imperiall, that edificies abused to heresie and superstition, should be added vnto the true Church: and the reason of the lawe is yeelded,

Westmon. 3.

ca. 41. Edw. 1.

ann. 13.

Aedificia eorū

ecclesiis vendi-

centur. Cod.

lib. 1. tit. 12.

l. 11. Honor.

Theodos.

yeelded, *Certum est, quicquid à fide Christianorū discrepat legi Christiana esse contrarium.* It is certaine, what soeuer differeth from the Christian faith, is contrarie to the Christian lawe. Such things then as were abused against true religion, were out of the lawes protection.

3 These ecclesiasticall dignities were first erected for Popish hierarchie the preaching of the word: as the Apostle saith, *If wee haue sown vnto you spirituall things, is it a great thing if we reape your carnall things?* Therefore an vnpreaching Clergie, such as the Popish Hierarchie is, hath no right vnto them: they were but vsurers, no true owners.

Therefore ye Popish Masse-priests, and Banns shauelings are the miserable people spoken of, worthe with *Elie* his posteritie to beg a morsell of bread, and a peece of siluer, rather then to beare the Priests office: To whom that saying of *Ambrose* may fitlie be applied, *Nomen inane, crimen immane, honor sublimis, vita deformis, ne sit religiosus amittis, irreligiosus profectus.* Let not your name be vaine, your crimes certaine; your honor hie, your life awrie, your habit holie; but your hearts and works vnholie. Such as *Alexander* said *Antipater* was, *He did weare white garments without, and was all purple within:* Such is the Popish Clergie, outwardlie clothed with sanctitie, inwardlie full of hypocrisie.

The Apologie.

1 **N**O place of error was left for those Kings, pa. 66. li. 7. The third
Ergo their religion is to be receiued: that it is not
likely that those auncient Catholike Kings could erre,
he would proue 1. by the confession of the Protestants,
That it doth appertaine to the title and iurisdiction of Christi-
an Kings to determine matters and questions of religion,
pag. 64. lin. 10.

2 Because of the zeale and deuotion of those Kings &c.
there is no comparison, but rather Protestant Princes should
erre then they, pag. 64. lin. 32.

3 Because of the number, learning and pietie of them by
whom they were counsayled, pag. 64. lin. 30. as Cedde, An-

felme, Dunstane, Thomas Becket, Lanfranke, pa. 65 li. 30.

4. There was no place of error left for those Kings &c. because no decree of faith without generall consent of the whole Christian word, generall Councels, &c. except God would permit the whole world to be deluded, &c. pag. 66 lin. 6. 10. &c.

The Antilogie.

What power
Protestants
yeeld to Prin-
ces in causes
ecclesiasticall.

I TO proue the former Catholike Kings not to haue erred, he beginneth himselfe with an error and fiction of his owne, that Protestants referre the deciding and determination of questions of religion vnto Princes, as though the resolution of all such doubts were layd vp and locked in the Princes breast. We do attribute vnto our Christian Princes no absolute power to determine what they will, nor priuiledge them from error, as they do their Pope.

The allegations in the margent affixed are friuolous: for neither did the Conuocation *ann. 1562.* referre the deciding the questions of religion to her Maiestie: but they were first agreed vpon by the Archbishops, Bishops, and the rest of the Clergie by the word of God, whereunto her Maiestie afterward gaue her royall assent.

Vnto 122.

Vnto 123.

Neither can any such thing be shewed out of any acte of Parliament, *ann. 1. ann. 5. ann. 13. Elizab.* as he cunninglie, according to his fraudulent manner foisteth into the margent, *only the chiefe government of all estates and all causes, is giuen to her Maiestie, and that they ought not to be subiect to any foraine iurisdiction: artic. 37.*

Vnto 124.

Synops. contr. 7.

qu. 1. par. 3.

The author of Synops is also in this behalfe scandered: for he speaketh not, where that question is handled, of deciding of questions of religion, but of the constituting of Ecclesiasticall lawes, the authoritie whereof is shewed to belong to the Prince with three limitations. 1. The Prince is not to prescribe any lawes, but such as require the true worship of God. 2. He is to consult in these cases with the learned and godlie of his realme. 3. Such canons and ordinances, the execution whereof properly

properlie belong vnto the Ministers of the Church, are excepted: and so it is concluded, that no lawes ought to be made without the authoritie of the Prince, which the Prince is bound to execute.

Now, sir, doth it follow hereupon, that Christian Princes are absolutely to be obeyed in all ecclesiasticall lawes whatsoeuer? vnlesse you could shew this by the confession of Protestants, which you shall neuer do, your reason is not worth a rush.

Neither doth it follow, because some of them were men of great sanctimonie, as instance is given in King *Alured*, of his deuout prayers, godlie exercises, charitable works, pa. 64. whose singular vertues are as much magnified by Protestant Historiographers, as by any: or because they were disposed to iustice; *personalis sate in Fox pag. 143. iudgement &c.* pa. 56 li. 26. made good lawes: that therefore in matters of religion they might not erre, and be deceiued.

The mercie of *Antoninus Pius*, that said, *he had rather save one Citizen, then destroy a thousand of his aduersaries*: the charitie of *Adrianus*, that neuer saw poore man, whom he did not relieue: the gentlenes and clemencie of *Titus*, who neuer dismissed any man from him, without hope to obtaine his suite: the iustice of *Alexander Severus*, who, when he met any corrupt iudge, was readie to thrust his fingers in his eyes: *Julian's* liberalitie, which built Hospitals for strangers, gaue great store of wheate and wine for reliefe of the poore people. These noble vertues much to be commended in Princes, do not therefore iustifie Pagane idolatrie, to the which they were addicted.

And to exemplifie this matter in Christian Emperours, *Constantinus* was a iust and temperate Emperour, yet an Arriane. *Anastasiu*, otherwise a good Emperour, yet erred about the Trinitie, who published, that men should worship not three but foure persons in the God-head. *Iustinian*, a wise and iust Emperour, yet infected with the heresie of *Eutyches*, who held, that Christ had two persons, and so in effect made two Christs: In like manner

Princes ciuill and morall vertues do not iustifie their religion.

Soromen. lib. 4. 15.

might

might diuers auncient Kings of England be men of noble and excellent vertues, and yet carried away with the errors of those times in matters of religion.

Math. 15. 14.

3 Neither were they the freer from error, because they were assisted with *Dunstons, Anselmes, Lanfranks, Becketts*: they were so much the more like to be deceiued, because they were ruled by such superstitious deceiuers: *for if the blind leade the blinde, they are both like to fall into the ditch.* As for *Cedde*, who is numbred with the rest, as he was some hundred yeares before them, so in judgement he was vnlike them, as shall euen now be shewed: Neither was vertuous King *Alured* wholie for them, or of that faith which the Church of *Rome* now holdeth, as followeth presently to be declared.

The whole
Christian
world not
deceiued.

4 We do not thinke that the whole Christian world can be, or was euer deceiued: but God alwayes therein in some part or other, had his Church, which held the truth, though the same not alwayes glorious and visible to the world: and so we doubt not, but that in all ages and times since our Sauours ascension, there haue beene, that professed the Gospell: Neither can it be shewed, that euer Poperie possessed the whole Christian world.

Generall
Councils
may erre.

But concerning Generall Councils, we know they haue erred, and may erre againe: As the generall Council of *Antioch*, where *Athanasius* was condemned: Another at *Antioch*, wherein the heresie of the *Macedonians* was confirmed: the Synode *Arriminensi*. concluding for *Arrius*: the second *Ephesine* that fauoured *Eutyches*; and diuers other generall Councils haue erred, as is confessed by our aduersaries. And not only those assemblies of heretikes and their fauorites, but euen of Catholikes, by the confession of the Papists themselves haue erred, as the generall Councils of *Constance* and *Basile*, which decreed that Generall Councils had authoritie about the Pope, which the Ignatian Diuines hold to be an error. For ought then, that hath yet been alleaged, the auncient Catholike Kings of this land, were not priuiledged from error, and therefore in matters of religion they might be deceiued:

*Bellar. lib. 1. de
concil. ca. 7.*

So then, though *Abimelech* sayd to the people, *What ye haue scene me, do the like*: yet in religious affaires it is no sufficient warrant to do, as others haue done afore: But like as (sayth *Ambrose*) in militarie affaires, the sentence of men therein exercised and experienced must be expected: *Quando de religione tractatus est, cogita Deum*: So when religion is treated of, thinke vpon God. God in his word must be consulted with: Mens errors in faith are no more to be imitated, then their faults of life: for herein should we be like *Dionysius* followers, who because he was dimmed, they fayned themselues to be so, stumbling one vpon another. 1ud. 9. 48.
Epistol. 30.
Annot. d. p.
Annot.

The Apologie.

THe supernaturall signes and miracles, written as is confessed by the Protestants themselves in the lines of Saint Oswald, S. Edmunds, S. Edwards, Lucius, Kingylsus, Offa, Sigebertus, &c. testifie the truth of their religion, whereof some for the sanctitie of those Princes are hereditarie to their posteritie, not by any desert of Protestants, as the miraculous curing of the naturallie vncurable disease called the Kings or *Queenes enill*, obtained by the holines of S. Edward, pag. 66. lin. 12. & deinceps. The fourth prooffe.

The Antilogie.

I T O this argument of miracles I haue answered before, that they are no certaine demonstration of a true religion, because the Paganes also boasted of miracles done amongst them. And whereas the heathen are supposed to haue forged many things, so it is not to be doubted, but that many of these miracles giuen in instance, were the dreames and fictions of idle and fabulous Monks: as *Berinus* walking vpon the sea, hauing not one threed of his garment wet: and how *Aldelmus* caused an infant of nine dayes old at *Rome* to speake, to cleare Pope *Sergius*, suspected to be the father of that child: and how he drew a length a piece of timber, that went to the building Answ. 30
sect. 6.
Fox pag. 112.
ca. 1.
Popish legend
miracles.
Fox pag. 119.
col. 2.

Fox ibid.

ding of the Church in *Malmesburie*. The like tale goeth of *Egrine*, who hauing fettered both his feet in yrons fast locked, and cast the key into the Sea, to do penance vpon himselfe, for certaine sinnes committed in his youth, a fish brought the key to the Ship, as he was sayling homeward from Rome. Of like truth is that fable of *Britanna* Bishop of Winchester, who as he prayed walking in the Churchyard for the soules of men departed, whē he came to these words, *requiescant in pace*, a multitude of soules answered againe, *Amen*. I report me now to the indifferent reader, whether we haue not iust cause to suspect the credit of these legend miracles.

2 But these miracles, which he sayth, were wrought by those Christian Kings being admitted, he shall neuer be able to proue that these were of the Popish Church or believe, *Lucius, Oswald, Ina, Ceolulfus*, with others, as in the next defense, in the answer to the probation of the assumption, shall God willing be made plaine.

Ex hist.
Iornalens.

3 Whereas he nameth *Offa* and *Sigebert* among the miracle-makers, he hath committed a great ouersight, or vsed a cunning sleight, to face out the matter with bare names: for *Offa* by the entisement of his wife, was accessorie to the cruell death of King *Ethelbert*, who came peaceable to sue for the mariage of his daughter: and therefore it is not like that God would endue a murderer with such a miraculous gift. But the cause is soone coniectured, why the Popes Clergie doth so much honor the memorie of *Offa*, for in part of penance and satisfaction for that wicked acte, he gaue the tenth of his goods to the Church, builded the Monasterie of *S. Albons*, gaue the Peter-pence to Rome, and was a great benefactor to that See.

Fox p. 129.
Stow an. 757.
Sigebert a
cruell tyrant.

Sigebert King of West Saxons, was a most cruell tyrant, who caused the Earle *Combranus* to be most cruellie put to death, because he admonished him to change his manners, and was himselfe by the iust iudgement of God slaine by the Swineheard of the same Earle: and yet this man is numbred among the Catholike Kings, that wrought

wrought miracles. Another *Sigebert* there was King of East Saxons, who became a Christian: but it is not like that this (*Legender*) meaneth him, who was welnie 150. yeares before this *Sigebert*, who is named after *Offa*, in whose time he liued, *ann.* 748. he then putting these two together, *Offa*, *Sigebertus*, may be thought rather to insinuate that *Sigebert*, which liued in the time of *Offa*, then the other, who was almost 150. yeares before. Thus verie skilfullie, as we see, he hath martialed and mustred his *Mirabilists* together.

4. Concerning the cure of the Kings euill first obtained by King *Edward* 1. it is not to be imputed to the holines of his person, but the efficacie of his prayers, to the which that vertuous Prince was much giuen: as *Danid* by his godlie songs rather then his musicall instrument allayed *Saules* malacie. 2. King *Edward* did not cure the woman brought vnto him so much by miracle, as by ordinarie meanes, as suppling and cleansing of the soare, pressing out the corruption, and bathing the flesh. 3. He did not onely cure the woman of her disease, but she became fruitfull, being barren before. He also healed a man that had been blind 19. yeares, and caused him to see as the storie reporteth, the credit whercof I referre to the Reader: how commeth it to passe, that these cures also are not hereditarie as well as the other? 4. If this miraculous cure of this disease is to be ascribed to the Popish religion, how cometh it to passe that a Protestant Prince our late Soueraigne *Qu. Elizabeth* therein was comparable to any of her predecessors, who yet did not ascribe it to any desert in her self, or holines of her person, or vertue of her crown, but to Gods mercy inuocated by her prayers? 5. It is not yet proued, that the beginning of this strange cure was founded vpon any point of Popish profession, but vpo the confidence which that good Prince had in God, whom the Protestants more trulie worship then Papiists. 6. Whatsoeuer is here alleaged for countenancing of the religion of these Christian Kings, the Paganes also can produce the like for theirs. *Traianus* the Emperour made

Stow an. 816.

Of the cure of the *Queenes* euill.

Stow in Edward Confessor.

Ex Suetonio.
Cure of strange
diseases among
Paganes.
τοῦ τῆς ἰσθμίας
καὶ ἀσθενείας
ἐκ τῆς ἰσθμίας
καὶ ἀσθενείας.
Plutarch.
quest. Græc. 50.

a blind man see, and a lame man go. Among the *Argives* the posteritie of *Alexida Amphirau*s daughter, are thought to cure the falling sicknes, and are called *Elasia*, from driuing away of that disease: Therefore this is no sound argument to grace that religion, though all the rest were euident, which yet wanteth prooffe, that this gift was first bestowed for the merit and desert of the popish beliefe, which is thought rather to remayne as a grace from God of that sacred calling, and a signe of his speciall assistance and protection of Princes: though in this strange cure the conceit and opinion of the diseased may somewhat help, some other meanes medicine and diet more, but godlie prayers most of all, that we neede not altogether pretend a miraculous worke. *Ambrose* sayth, *Moses non imperabat, sed impetrabat, Moses precabatur, Christus operabatur*: *Moses* intreated, not commanded, he was the prayer, Christ the worker. Another sayth, *Elizæum cum spiritu magistri hereditario, scindere tamen aquas, nisi sub Dei inuocatione non potuit*: *Helizæum*, though heyring his maisters spirit could not deuide the water without calling vpon God: so this gift howsoeuer to Princes hereditarie pretended, can not be without prayer and works of pietie effectually practised.

Serm. 18. in
Psal. 119.

Hieron. de vir.
perfect.

The Apologie.

THe proposition of the argument proposed, that Princes are bound to the religion of their predecessors, hath been thus handsomely proued, as we see: now it followeth that I examine his proofes of the assumption, that all these Catholike Kings were Papists.

1 They builded Monasteries, and graunted diuers priuiledges for praying to God and Saints, for the soules of them, and their posteritie, pag. 58. lin. penultim.

2 They voluntarily forsooke their Kingdomes, and professed Monasticall life, Kingylfus, Ino, Celulfus, &c. pag. 59. lin. 17.

3 Thirdly, Christian Kings of the Britons from Lucius to Cadwalla-

to the *Queenes Maiestie* that late was. *Seet. 7.* 157

Cadwallader, ann. 150. Kings of the English or Saxon, Danish, Vntruth 135. and Norman nation, embraced it with all zeale themselves, and promulged the same by all lawes &c. to their posteritie, pag. 60. lin. 12. &c.

4 *Her Maiesties father obserued it all his life, and of denyng the Romaine iurisdiction repented at his death, pag. 60. lin. 24. &c.* Vntruth 136.

5 *My Soueraigne that is, in the time of her Sister Queene Mary, professed it with much deuotion, pag. 6. lin. 29.* Vntruth 137.

6 *The King ought to take his oath upon the Euangelists, and blessed relicks of Saints &c. to maintaine holie Church with all integritie and libertie, according to the constitution of his aunccestors, pag. 64. lin. 30.* Falsificat. or Vntruth 137.

Vpon these euidences he inferreth thus: So that no man can doubt of what faith they were, except it be a question whether he that prayeth to Saints prayeth for the dead, offereth sacrifice of the Masse, graunteth Church liberties, honoreth the Sea of Rome, buildeth Altars, Monasteries, Nunries, &c. be a Papist or Protestant, pag. 59. lin. 1. 2.

The Antilogie.

Although I might safely insift in the proposition, that a Christian Prince ought not absolutely to be addicted to the religion of his forefathers, yet that the weakenes of the Apologists defense may appeare, I will discouer his nakednes in this behalfe, that he hath not gayned by his slender reasons, that those Christian auncient Kings were of the now Romaine religion.

1 Though some Monasteries were built by the founders for the remedie of their soule, yet all were not, specially those which were erected at the beginning, betweene ann. 600. and ann. 700. when as yet superstition had not got such deepe footing: afterward they which had committed any murder or grieuous sinne that troubled their conscience, they were perswaded to found some Monasterie for the remission of their sinnes: as Offa builded S. *Albomes* for the murder of King *Eschelbert*: *Ex bislo. tornaleus.*

Fox pa. 159.
Monasteries
built for re-
demption of
soules.
Fox pa. 279.

Ethelstane the Abbey of *Midleton* for consenting to his brother *Edwines* death: *Queene Alfrith* the Nunrie of *Amesburie* because of the death of King *Edward* the Martyr, which she had procured. Yea in processe of time as religion decayed, they had a conceit by such works to redeeme their soules: as King *Henry* 3. built the Monasterie of *Conuerts*, *pro redemptione anime sue*, & *Iohannis patris sui &c.* for the redemption of his soule, and the soule of *Iohn* his father. Is not this good geare (thinke you) and sound Catholike doctrine, that men should play Christs part, and by their owne works redeeme their soules?

2 Though diuers of those auncient Kings became Monks, yet neither was the Monasticall life so farre out of square as now it is: they made it not a cloake of idleness, and filthie liuing, a nurserie of idolatrie, and grosse superstitions; but they desired that life, as fittest for contemplation, and free frō the encumbrances of the world. Diuers of the heathen Emperors left the Imperiall administration, and betooke theselues to priuate contemplation, as *Dioclesian*, *Maximinian*; *Laquet*, ann. *Christ*. 307. Neither doth this one opinion of the excellencie of Monasticall life shew them to be resolute Papiſts: for it followeth not, because they were Monks, that consequentlie they held transubstantiation, worship of images, and the more grosse points of the Romish Catechisme.

3 He shall not be able to proue the tenth part of that great number of 180. Kings either to haue themselves professed the now Romane religion, or by lawes to haue prescribed the same to others: some instances I will produce.

Stow ann. 179.
Auncient
Kings of Eng-
land dissen-
ting from the
Church of
Rome.
ann. 664.
Fox pa. 123.

In King *Lucius* dayes not the Pope, but the King was Gods vicar in his kingdome: and it was his part to gather the people together to the law of *Christ*, as *Eleutherius* Bishop of *Rome* testifieth in his epistle.

Cedde and *Colman* dissented from the Church of *Rome* about the celebration of Easter. *Wilfride* about the same time confesseth, that Images were inuented of the *Demill*,
which

to the *Queenes Maieslie* that late was. *Seet. 7.* 159

which all men that beleue in Christ (sayth he) ought of necessity to forsake and detest. *Foxibid. col. 2. lin. 8. 9.*

King *Alfred* or *Aliured* translated the Psalter into English: and he was instructed by *Ioannes Scotus*, who writ a booke *de corpore & sanguine Christi*, which was condemned by the Pope in the Synod *Vercellens.* being of *Bertrams* opinion against the corporall presence, which fanſie was not as yet receiued in the Church, as is apparent by the sermon of *Elfricus* against transubstantiation. *Ann. 880. Pag. 144. Ann. 996. Fox pa. 1142. Fox pa. 147. to pag. 151.*

In King *Edward*, *Askelstane*, and King *Edmunds* time, the Prince had power to constitute ecclesiasticall lawes, and to prescribe rules and orders for ecclesiasticall persons, as may appeare by diuers of their lawes.

In King *Edgars* time Priests mariage was lawfull, which began then to be restrayned. *Hist. Iornalenf. in vit. Edgar.*

Many lawes and acts haue passed since in open Parliament, to restraine the iurisdiction of the Bishop of Rome, to inhibite the purchasing of prouisoers fro thence, arrests, processes, excommunications. vnder paine of exile, imprisonment, forfeiture of goods, and that not without expresse consent of the Clergie. See *Richard. 2. ann. 16. cap. 5.* *Ann. Edw. 3. 38. c. 1. 2. Rich. 2. ann. 13. stat. 2. c. 2. Henr. 4. ann. 9. c. 8.*

These then which allowed not the worship of images, beleueed not transubstantiation, gaue the Prince authoritie in spirituall causes, approued the mariage of Ministers, and the translation of the scriptures into the vulgar tongue, restrayned the authoritie of the Romane Bishop, may worthilie doubted of, whether they were Papists.

4 King *Henry* was so farre from repenting his proceedings against the vsurped Romane iurisdiction, that if God had spared him life, he intended a thorough reformation of Religion, as was easilie to be seene both by his resolution for religion vttered not long before his death to *Monsieur de Annebault* the French Embassador, and his answer made nearer to his death to *Byrno* Embassador *Fox pag. 1191.* to the Duke of *Saxonie*, that he would take his part against the Emperour, if the quarell were for religion.

5 More vntrue it is, that our late Soueraigne in the late dayes of persecution, professed that religion with such.

Fox pag. 1091.

Pag. 1092.

Pag. 1093.

Pag. 1095.

Queene Elizabeths troubles and dangers in her last time.

such deuotion. The cruell and vnnaturall dealing toward her highnes then, is a sufficient argument to conuince this large reporter of a great vntruth: how she was sent for by comission, in great extremitie of sicknes, to be brought aliue or dead: committed without cause to the Tower: her seruants remoued from her: straitlie examined: her owne seruants restrayned to bring her diet: denied the libertie of the Tower: a strait watch kept round about her: in danger to be murdered: in continuall feare of her life: her death by *Winchesters* platforme intended, which by Gods prouidence she escaped: Adde hereunto *Stories* desperate speech vttered in the Parliament house, that he was not a little grieved with his (fellow Papists) for that they laboured onely about the young and little sprigs and twigs, while they should haue striken at the roote, &c. All this euidentlie bewrayeth what opinion they had of her Maiesties resolution in religion, and what she had of theirs. In the meane time their cruell proceedings are laid open, who (if it were as this Coniecturer sayth) would so persecute an innocent Ladie, whom they commend for her deuotion.

Fox p. 166. c. 1.

6. 1. That euidence which he alleadgeth from M. Fox his mouth out of the Register booke of the Guildhall in London, containeth not the precise forme of the Princes oath to be taken at the Coronation (which before I haue recited out of *Magna charta*) but certaine monitions and instructions concerning the dutie of the King. 2. He vseth great fraud in setting downe the words both inuerting the order, and leauing out what he thinketh good: as that the King ought to loue and obserue Gods commaundements, then must he be an enemie to idolatrie, and to the doctrines and commaundements of men, such as many be obserued in the Romane Church: Beside he sayth, *to maintaine holie Church*, whereas the words are to maintaine and gouerne the holie Church &c. but they can not endure that Kings should rule and gouerne the Church. 3. For the King *to take his oath upon the Euangelists and blessed reliques of Sainss*, it sheweth not, that the King did worship

worship those reliques, or swear by them, though he lay his hand vpon them: no more, then he doth swear by the booke, that putteth his hand vpon it; or *Abrahams* seruant by his maisters thigh when he sware vnto him; or *Jacob* by the heape of stones ouer the which he tooke his oath: But as *Ambrose* well sayth, *Christianus imperator aram solius Christi didicit honorare*, A Christian Emperour hath onely learned to honor Christs altare: And so Christian Princes haue learned to giue all religious honor to Christ, and not to impart it to his seruants, to make them sharers with their Maister.

The King
(swearth not
by reliques at
the Corona-
tion.
Genes. 24. 2.
Genes. 31. 53.
Ambros. contr.
Symmach.

Thus hath this (sophisticall dialogist) sayled as well in the probation of the *assumption*, as in his enlarging of the *proposition*: But whatsoeuer her Maiesties predecessors were, she was not bound, where they wandred out of the way to erre in their steps. *Iosias* of idolatrous parents both father and grandfather, was himselfe a religious Prince, and a true worshipper of God. Heathen stories will tell vs, that noble *Perciles* came of an euill race: *Pompeius* the great of despised *Strabo*, *Vlyses*, *Aesculapius*, famous men, of lewd parents. The graue Poet also doth insinuate as much:

Totus pater in uirgine uolens, uide qualem parvulus apertus:

Homer. Iliad. 9.

The sonne excels in vertues fame, the parent euill of whom he came.

As of euill parents vertuous children may descend, so out of superstitious antiquitie religious posteritie may issue and flourish: And as *Ambrose* well answered the objection of *Symmachus* the Pagane, *Maiores ritus seruandum est*, The rites of the elders must be kept: *Omnia postea in melius profecerunt*, All things, sayth he, haue bene made more perfect in time, &c. Will they find fault with harvest because it is late, or with the vintage in the end of the yeare? Euen so the vintage of the Gospell is not to be condemned, because it falleth out in the end of the world: *Dicant igitur in suis omnia debere maiores principis*: They may as well say, that euery thing should keepe the beginning, and not grow vnto perfection.

Now followeth the second part, wherein the Apolo-
gist goeth about to approue the now Romane religion,
by setting forth the vnhappie successe of those Princes
which any way haue opposed themselves to the Sea of
Rome, I will examine all his demonstrations in order.

The 1. Demonstration.

Vntruth 128. 1 **T**He gates of hell haue been set open against it, and yet
neuer preuailed, as Christ hath promised, pag. 67.

2 The Pagane Emperours could neuer conquer, nor com-
mand it, alibough they had put the greatest parts of the
Popes to death, pag. 67.

Vntruth 129. 3 Rome was spoiled and sacked by Alaricus, Hunnes,
Goibes, Vandals, Visigoibes, but that holie Sea preuailed.

Vntruth 130. 4 Alaricus caused miraculonslie to retire at the voyce of
Leo then Pope, pag. 67.

Vntruth 131. 5 The very countenance of Pope Zachary forced Liut-
prandus that had besieged it to desist, pag. 68.

Vntruth 132. 6 The Saracens burned the suburbs of Rome, and yet Pope
Gregory the 4. without force repelled them, pag. 68.

7 The Duke of Burbon miserable slaime at the assault,
when he had besieged Rome, pag. 68.

Vntruth 133. 8 That invincible Sea hath bene impugned by the might
and endeuours of the supreme Regents of Germany, Banaria,
Persia, and Armenia, Indias, Iapponia, yet that little Sea of
Rome, and the faith thereof hath subdued them all, pag. 68.

Vntruth 134. 9 It was assaulted of Iulian, Valens, the Arrians, but they
were confounded: the Grecians, Armenians, Iacobines, de-
nied their obedience vnto it, and became the Turks vassals.

Vntruth 135. The Remonstrations.

Vntruth 136. That promise, that the gates of hell should not pre-
uaile, was made to Peters faith, which the Church
of Rome hath lost, not to Peters person: as Ambrose saith,

De incarnat. Fidelis ergo est ecclesia fundamentum, non in nomine de carne Petri,
sed de fide dictum est, quia porta mortis non preualet contra

Faith then is the foundation of the Church: for it was spoken not of *Peters* flesh, but *Peters* faith, that the gates of hell should not preuaile against it. Neither can the citie of Rome shewe such assurance of Gods protection, as Hierusalem could, where the Lord had promised to dwell *Psal. 132. 14.* for euer: yet was that holie citie forsaken. And whether by the gates of hell, we vnderstand the externall assaults of Infidels and barbarous people, or the spirituall corruption of doctrine, both the one way and other the Sea and Citie of Rome hath beene subdued: For neuer any citie hath been so often besieged, and sacked, as that hath bin, eue since it was Christian, by the *Hunnes, Gothes, Vandales, Heruli, Lombards, Saracens*: neyther any place professing Christianitie, hath been so infected with error and heresie, that in both respects it is euident, that the gates of hell haue preuailed against it.

The auncient Bishops of Rome (for as yet they were not called by any peculiar title Popes) died for the true faith of Christ, from the which the Popes haue a long time swarued: wherefore they succeeding in place only, not in faith and doctrine, can not challenge any dignitie or prerogative by those holie Martyrs, whose steps they do not follow. As for *Sibyls* prophesie, that the *sibyls booke* should subdue the *Romane Empire* (though we relie not vpon such blind prophesies) it was then fulfilled, when the Apostles faith (whom our Sauour made fishers of men, and not only *Peter*) was embraced of Christian *Constantine*, and the whole *Romane Empire* made subiect vnto it. And *Augustine* rehearsing certain verses of *Sibyll* concerning Christ, which begin with letters, which layed together make these words, *Jesus Christus* the Sonne of God the Sauour: And the first letters of these five words put together bring forth this word *Ihsu*, which signifieth a Fish, he interpreteth the same of Christ, shewing in what sense he is compared to a Fish, because as a fish in the sea, so he in the sea of this world, *vincit mundum, sine peccato*, continued aliuie, that is, without sin: then as well by the *sibyls booke*, may we vnderstand the

doctrin of Chriſt. But if ye will needes appropriate the fiſhers hooke to the Sea of Rome, then the ſenſe may well be this, that the Pope, claiming vnder *Petrus* title, and pretending the fiſhers hooke for religion, ſhould fiſh for aduantage, and ſubdue the Imperiall dignitie, arrogating the ſame to himſelfe, leauing nothing but the image, that is, the bare name and title of the Empire, as is propheſied Apocal. 13. 14. as we ſee it come to paſſe this day.

3. He maketh mention but of foure ſackings of Rome, and yet that Sea preuailed: But in truth, it was twice foure times and oftner beſieged, ſpoyled and ſacked, ſince they began to decline from the true Chriſtian faith: As by *Alaricus*, anno 407. *Ataulphus* King of the VViſigothes, anno 414. By *Attila* King of the Hunnes anno 454. *Genſericus* 357. By *Odoacer* King of the Heruli 478. By *Totilas* King of the Gothes, anno 550. who ſpoyled Rome with fire, overthrowing the walles and towers, leauing it almoſt deſert: and it was taken againe and ſpoyled, by the ſame *Totilas* anno 554. Rome beſieged by *Agilulphus* King of the Lumbards by the ſpace of an whole yeere, anno 605. Beſieged by *Luitprandus* anno 738. By *Aiſtulphus* of Lumbardie anno 755. Subdued by *Deſiderius* King of Lumbards anno 769. Rome beſieged and the ſuburbs ſubdued by the Saracens anno 837. And againe, anno 923. And anno 915. the Saracens of Africke entred Italie, and moſt cruelly entreated man, woman and child.

We ſhall not finde that old Rome vnder the Paganes was halfe ſo often aſſaulted, and ſacked in twice ſo many yeeres by *Brennus*, *Hannibal*, *Pyrrhus*, and the reſt that ſurpriſed it: neither can any citie in the world be named, that hath endured greater miſeries and calamities then Rome ſince it firſt receiued the Chriſtian faith. *Hierome* in his time deſcribed y^e miſerable ſtare of Rome being taken of the Gothes: *Capitur urbs, qua totius cepit orbem*: The citie is taken, that hath conquered the world, it periſheth by famine before the ſword, the bodies lie ſlaine in the high waies, the mother eateth her owne children, &c. Thus this *indeſoluble Sea*, as this bragger ſaith, preuailed

Laquet.

Rome often taken and ſacked, ſince it was Chriſtian.

The great miſeries and calamities of Rome.
Hieron ad Principium.

and

and

and

and vanquished; when as neuer any citie was more often subdued and brought to greater miserie.

But he meaneth perhaps, that Rome for all this continueth still: what then? yet it neuer flourished so long together as the Empire of the Assyrians, which continued well nie 15. hundred yeeres, from *Ninus anno mundi 1788* vnto *Sardanapalus anno 3. 132.* The nation of the forlorne Iewes is not yet extinguished: what gaine they thereby, but ignomnie and shame? And Rome the seate of Antichrist may haue some remainder till the comming of Christ, but to their greater iudgement and euertlasting confusion: *whom the Lord (as the Apostle saith) shall consume with the spirit of his mouth, and abalish with the brightness of his comming.* The spirit of God in his word shall wound him, Christ at his comming shall vtterly confound him: the first we see already effected, the second we shall see in due time perfited.

4. *Attilus* was not miraculously caused to retire at the voyce of *Leo*: but as *Blondus* saith, *Facundus pontifex orando molluit*: The eloquent Bishop did by his oration mollifie him, and cause him to leane Italie: It was not then the miracle, of his voyce; but the subtiltie of his speech that moued him. Some other affirme, that *Leo* obtained peace of this condition, that Rome should become to him tributarie: if money and tribute can worke miracles, then this was a miracle. As for that fable, that *Attilus* should say that he was not moued at *Leo* his perswasion, but at the sight of two holding naked swords and threatening him, which were supposed to be *Peter* and *Paul*; if it were of any credit, it is not like it should here haue been omitted: for many things are here vnikely: First, the Apples were preachers, not fighters. Secondly, what neede *Paul* threaten, could not *Peter* suffice: Thirdly, visions are not shewed to Pagans and Infidels, but to the faithfull. Fourthly if any such matter were, it was not *Leo* his miraculous voyce; but this imagined meancing vision.

5. Neither was it the countenance of Pope *Zachary* that caused *Attilus* to retire, nor *Limprandus*, &c. as he

saith

Y 3

teeth

Secundum computationem. Lauques & Cooperi.

2. Thessal. 2. 2.

Deand. 1. 5b. 2.

Cooperi chron. anno 455.

Blondus dec. 1.
lib. 10.

Cooperi Chron.
an. 738.

Languet
anno 414.

Anno 460.

Cooperi
anno 701.

Anno 755.

Languet
anno 769.
Anno 773.

Anno 525.

teeth, to desist. For Blondus by him cited, saith, that Zacharie at Narnia, *inter missaria solennia orationem habuit: mollis sanctus vir barbari regis animum*, made a solenne oration in the time of solenne Masse, and the holie man did mollifie the minde of the barbarous King. But other stories report, that when *Luiprandus* had fiercely besieged the citie, the Bishop desired aide of *Charles* of France, who by his friendly perswasion withdrew *Luiprand* his Godfather from the siege: If then it were either the Bishops eloquent oration that mollified him, or *Charles* perswasion that moued him, it was not the contemplation onely of the Popes countenance, that turned him.

Thus he would beare vs in hand, that where the enemie was mitigated sometime by *intreatie*, sometime by *politic*, sometime by *confederacie* with other, that the vertue of the Popes person, and the very becke of his countenance did it. *Aistulphus* desisted from his enterprise, who had purposed utterly to destroy Rome, and to build another citie in place thereof, by the intercession of his wife *Placidia*, *Gensericus* hauing invaded Rome, by the intercession of *Leo* abstained from slaughter, hauing first robbed Italie, and taken away all the riches thereof. So the Lumbards that had invaded *Campanie* and tooke certaine cities, by the rich gifts and intercession of *Iohn* the 6. Bishop of Rome were quieted. When *Aistulphus* had besieged Rome, he was constrained by King *Pipinus* to giue ouer and yeeld to his mercie: to whom *Stephen* then Bishop went into France to craue aide of him against the Lumbards: It was not then Pope *Stephanns* face, but King *Pipinus* force that repelled *Aistulphus*. So *Stephen* the 3. sent to *Charles* of France to quiet *Desyderius*, that kept great reuell in Rome. *Adrian* likewise perceiuing that his threatening excommunication could not stay the rage of *Desyderius*, desired helpe of *Charles*. And if the Popes countenance and manly lookes can doe such feates: how came it to passe, that *Theodorick*, not fearing Pope *Iohns* face, caused him to be banished, being afterward furnished to death. *Martin* Bishop of

Rome was banished by *Constantine* the *Greece* Emperour. *Ann. 616.*
John the 11. was deposed by *Otho* the Emperour, *Ann. 963.*
 and afterward being restored to his Bishopricke was taken and slaine in adulterie. *John* 12. was cast into prison. *Ann. 966.*
John the 17. had his eyes put out. *Leo* the 9. was vanquished of *Gysulphus* and taken prisoner. *Benedict* 6. was taken *Ann. 995.*
 of *Cynthius*, and cast into the tower of *S. Angel*, where he was famished. Many of the Italian Popes had such miserable ends. I doe much maruelle, that the Popes maiestie call countenance, could not deliuer him from the sword, from putting out of his eyes, from imprisonment, from banishment, from captiuitie. *Ann. 1053.*

And why could not *John* the 10. as well without force expell the *Saracens* that spoyled *Italie*, but was faine thereto to vse the helpe of *Romanus* the Emperour of *Greece*, as *Luitbertus*; or of *Albertus* Earle of *Hetruria*, as *Blondus* saith: Or why might not *Gregorie* the 5. as well as this *Gregorie* the 4. without force driue the *Saracens* out of *Italie*, which tooke *Capua*, and besieged *Barum*? But they were overcome in battell of *Vinculus* Duke of *Venice* and *Gregorie* a Captaine of *Constantinople*. *Cooperi Chron. 156. Ann. 1009.*

And why could not *Gregorie* the 4. as well haue kept them from burning the suburbs of *Rome*, if he had such a facilitie in chasing the enimie; as from entering the *Citie*? And as *Ambrose* well answereth *Symmachus*, who boasted of the deliuerance of *Rome* from *Hannibal*: *Cur se obsideri passi sunt. &c.* If your gods drue *Hannibal* from the walles, why did they suffer him to come so neere as to besiege them? But if *Rome* vnder Popes had been so strangely deliuered, as it was before from the *French* by the cackling of *Geese*; how would then this *Frier* haue cackled, and craked of this exploit, as *Symmachus* by this, and pleadeth for idolatrie; whom *Ambrose* thus wittily taunteth: *Senones capitolij secreta penetrassent, nisi eos pauidus anser strepitus praedidisset: en qualis templo Romana praesules habent: ubi tum erat Iuppiter, non in anseris augebatur?* The secrets of the *Capitoll* had been to the *French* betrayed; if the fearefull *geese* had not then betrayed;

prayed: ſuch Priests the Romane Temples haue, whole
was *Iuppiter* then, did he ſpeake in the geſſe?

Fox. pag. 988.

7. He might haue ſpared for ſhame to make mention
of the Duke of Burbones beſieging of Rome: for neuer
was any enterpriſe more diſhonourable to the Pope and
his Cardinals: for the ſouldiers brake in vpon the Pope
being at Maſſe, and hee was conſtrained to flee to the
Caſtle of S. Angel, where hee was beſieged, and notwith-
ſtanding his curſes, forced to yeeld himſelfe, and to grant
his Bulls: in the meane time they ſpoyled the citie, made
ieſts of the Pope: they had one riding like the Pope, with
an whore behind him, ſometime he bleſſed, ſometime he
curſed, ſometime they called him Antichriſt. And all this
was done by the Emperours ſouldiers, nor Proteſtants,
but Papiſts.

What if the Duke died in the laſt aſſault, of a ſtroake
with an handgunne, and (as he ſaith) cenſured? firſt, this
is the condition of warre, it ſpareth none. Secondly, this
notwithſtanding the Citie after his death was taken.
Thirdly, the Pope was forced afterward to abſolve and
releafe, whom before he had curſed.

Why the Pope
in times paſt
ſo much pre-
uailed.

8. The reaſon why ſo many Kings and Regents of the
world preuailed not in their attempts and endeouours a-
gainſt the Sea of Rome, is euident, becauſe they had be-
fore giuen their power and authoritie vnto the beaſt, with
one conſent, Reuel. 17. 13. and therefore Gods iuſtice re-
quired that they ſhould be beaten with their owne rod,
and ſuffer vnder that power, which another by their au-
thoritie firſt vſurped. But the time ſhall come, that the
ſame Kings and Nations, which before gaue their king-
dome to the beaſt, ſhall hate the whore and make her de-
ſolate and naked, Reuel. 17. 17.

But concerning the Indians, if the Spaniſh tyranny had
not preuailed more then Popiſh ſubtiltie, and cruell vio-
lence obtained more then Monkish conſcience: they
were like to haue had a cold ſuite of it and a ſimple har-
ueſt.

9. *Iulian* was puniſhed for *Apoſtaſie* from the faith,

not for denying *fealties* to the Pope, and *Valens* indged for his *Arrian* heresie, not for gainlaying the Papall hierarchy. The Grecians and Armenians were subdued to the Turkes, not for resisting the *iurisdiction* of the Pope, but for other graue and waightie causes, which may be alleaged: first, because the Empire being diuided *anno* 101. when *Leo* the 3. proclaimed *Charles* the great Emperour of Rome, was thereby weakened, and so by little and little decayed, till at the last it became a pray to the Turke. The Pope then himselfe was the first occasion of this iudgement, which befell them. Secondly, in that the Greekes began to haue small respect to the Romane Bishop, the Pope himselfe was the cause, for that he first forsooke the Greek Empire, erecting another in the West; as the author of the tripartite worke saith: *Schisma hoc fecit partitio imperij, &c.* The partition of the Empire made this schisme: because the Empire, that was but one, was made two: *Et hinc probabile est, quod Græcicum suo dominio ceperunt rebellare ecclesie Romane*: And hence it was that the Greekes with their Lord began to rebell against the Romane Church: The Pope therefore may for this thank himselfe. Thirdly, but the greatest cause of all this diuision of the Empire, and so consequently the confusion thereof, was the idolatrie of the Greekes, who in a generall Council held at *Nicea* confirmed and allowed the adoration of images about the time of *Adrian* the 1. by whose counsell *Irene* the Emperesse tooke vp the bodie of *Constantine* her husband, and burned it, and cast the ashes into the sea, because they disapulled images. Immediately vpon this inhumane fact of *Irene*, and for their idolatrie, followed the diuision of the Empire, by *Leo* the 3. the next successor of this *Adrian*. And for the same cause, namely their idolatrie, was the Citie of *Constantinople* surprized and sacked of the Turkes: for after the Citie was taken, the great Turke caused the image of the Crucifixe, which was set vp in the great Church of *Sophia*, to be taken downe, and writing this superscription ouer the head: *Hic est Christus unus Dominus. This is the God of the Christians,*

Opuscul. tripartit. lib. 2. cap. 11.

The causes of the overthrow of the Greeke Empire.

Coopers anno 778.

Opuscul. tri-
partit. lib. 1.
cap. 2.

Christians, made it with sound of Trumpet to bee caried round about the Campe, and euery man to spit at it: *ex Ioann. Ram. lib. 2. rerum Turcicar.* This is more like to be the cause of the destruction of that citie. Fourthly, and as God hath punished the East Churches for their backsliding; so must idolatrous Rome looke to haue her part, which both in manners and doctrine is as corrupt, as euer was the Greeke Church. Many yeeres since it was said: *Latini licet ad ea, que sunt fidei verius adhaerant deo, quam Greci; tamen quondam mores multo pluribus sceleribus implicati sunt:* The Latines although in matters of faith they cleaue more truly to God, yet are in manners more corrupt. But now the church of Rome is notoriously knowne both in faith and manners to bee much worle: If the Greekes were iudged of God for failing in one, the Latines cannot escape, that come short in both.

10. Lastly, he telleth vs, that in the *Primitive Church before Constantine*, almost an hundred *Pagane Emperours*, either truly elected, or reputed, persecuted it, and all them, excepting *terence or elenen*, died miserably, when the persecuted Popes put to death by them; *cause was to the third part of that number*, pag. 69. lin. 3. 4. &c.

Vnto 137.

1. Vnto it is, that there were before *Constantine* almost 100. *Pagane Emperours*: there were not many above halfe that number. 2. Neither were then the Bishops of Rome called Popes by a peculiar stile, as now they are. 3. This maketh nothing for the present Papall Hierarchie: for the Bishops of Rome are declined and fallen away from the faith & doctrine of those first persecuted Bishops & Martyrs. 4. Whereas, I confesse, there was then great difference between the imperiall & ecclesiasticall state, both in the short raigne, & miserable end of the one, & the long continuance & glorious death of the other: the case is now altered, for since the time of *Gregorie the 1.* when the Bishops of Rome began to fall away from the true faith, the Popes both for their wretched end and short raigne may copare with either the Imperiall, or any Episcopall seate, and farre exceed them. For the first,

Anastasinus

Anastasin voided his entrails into the draught. *Siluerius* The miserable died in banishment. *Nigidius* drawne vp and downe by end of Popes. the neck in the streetes at *Constantinople*. *Sabinianus* died being frighted in the night. *Agathon* that condemned Ministers mariage died of the plague. *Constantin. 2.* condemned to prison, and his eyes put out. *Leo. 3.* cast from his horse, and beaten to death. *Stephanus. 8.* wounded in a tumulte, and so battered, that he neuer would shew himselfe afterward abroad. *Iohn. 13.* slaine in adulterie. *Bonifacius 7.* died of an apoplexie, his bodie was drawne through the streetes with ropes, and stricken through with speares. *Siluester 2.* slaine of the Deuill, being a Necromancer. *Benedictus 9.* suffocated by the Deuill. *Lucius 2.* beate[n] with stones to death. *Adrianus 4.* choaked with a flie. *Innocentius 4.* sodainely died in his bed. *Nicholau 3.* died sodainely and speechlesse. *Clement. 6.* died sodainely of an aposteme. *Iohn 15.* had his eyes put out and died of the stinck of the prison. Now sir, what haue you gained by obiecting the miserable end of the Pagane Emperours: I thinke your Popes may therein compare with them; more wretched and desperate ends shall we not finde of any Princes or Prelates, then of prophane Popes.

For shortnes of raigne, Popes goe beyond all regents either temporall or ecclesiasticall, that euer were in the world, not to speake of the regiment of two or three yeares and not aboute, of which sort many Popes may be numbred: how many of them attayned not to a yeare, how many not to many moneths, yea not to many dayes. *Leo 2.* *Benedict 2.* did not pope it aboute tenne moneths: *Benedict 10.* nine moueths, as many *Benedict 11.* *Alexander 5.* eight moneths: *Christopher. 1.* *Lando. 1.* seauen moneths: *Leo 6.* as many: *Celestinus 3.* fixe moneths: *Joannes 19.* five moneths: *Romanus 1.* three moneths: *Benedict 5.* *Gregor 8.* 2. moneths.

Some of their Popedomes are reckoned by dayes: as *Siluester 3.* was Pope but 49. dayes: *Adrianus 5.* some dayes: *Pius 3.* 27. dayes: *Bonifacius 6.* 25. dayes: *Damasus 2.* 23. dayes: likewise *Adarcollus 2.* *Sosimus 2.* twentie dayes:

Ex Platina
Funtio, Baloo,
de act.
Roman. ponti-
ficum.

Ex Baloo
Platina
Funtio &c.
The short
raigne of
Popes.

dayes: *Celestinus* 4. eightene dayes: *Stephanus* the successor of *Zacharius* three daies. And is not now this bragger ashamed to object the breuitie of the Imperiall dominion?

Concerning the number of Popes, since the declining time of that Sea, from *Gregory* 1. you shall finde for one Emperour two or three Popes. There haue beene ynder Queene *Elizabeths* raigne not fewer then 8. or 9. Popes. And because it may be answered, that Princes do raigne by succession, and so many come very young to the Crowne; Popes enter by election, and are aged when they are chosen; let comparison be made betweene the Papacie and other Episcopall seas, to the which also men of grauitie and yeares are elected, you shall finde three Popes to one Bishop. As to giue one instance for many, in the Archiepiscopall Sea of Canterburie: There haue been since *Augustines* time, who was sent into England by *Gregory* 1. about ann. 600. and odd, onely 73. Archbishops: But Popes since *Gregory* 1. there are numbred almost 200. for he was the 64. Bishop of Rome: and there haue beene in the whole number 240. Bishops of that Sea or thereabout. Wherefore as *Ambrose* well answered *Symmachus* who thus objected, *Vnde rectius, quam documentis rerum secundarum consilio veris numinis*? Whence better may the presence of the Gods be knowne, then by prosperitie? saith *Ambrose*, *Odi dimittes Imperatores, & terminos regum cum exordis consulas*, I like not two-moneth Emperours, and raignes ending and beginning together: Many such two-moneth Popes may be produced, and popping aside, as soone as they are pooping. Such infelicities of the head, doth giue no great cause to those Popes-creatures to brag of their prosperitie: So that as *Leosthenes* said of *Alexanders* aime, their Captaine being dead, *that it was like to blind Cyclops, that groped with his hands, hauing lost his eye*: so may the papall Hierarchie be resembled, so often changing their head: and as one said to *Dionysius*, that a tyrannie was a *saue sepulcher*; such is the Popedom, as a ponspon and garnished

Fox pag. 134.
170. 394. 675.
778. edition
1583.

Caranza Con-
cilior. sum.

Κυριανη τῶ
Κυριανη μισο
την τυραννι
την τυραννι
την τυραννι
την τυραννι
την τυραννι
την τυραννι

garnished sepulcher, wherein the Popes take their ease, tyrannizing ouer the Church for their owne aduantage, but in respect of any profitable worke in Christs Church, they are as mued and closed vp in a sepulcher.

The third Demonstration.

THis Popes Chronickler goeth forward and telleth vs of diuers Kings and Emperours that haue been punished, and some of them deposed from their Kingdomes, for resisting the Sea of Rome, as the two *Frecards* of Scotland: *Saneius* King of Portugall, *Bolslaw* King of Polonia, King *Phyllip* of France, the Empire translated for disobedience from the French to *Otho* the 3. *Henry* the 4. *Frederike* the 2. *Otho* the 4. *Lothaire* the 4. deposed. The East Empire taken of the Turke. *Albrecht* King of Nauarre; the two *Henries* of Barbon deposed and deprined, pag. 69. 70. I will examine these examples in order.

The Remonstrance.

I *Freguard* the younger was stricken of God with a painefull disease whereof he dyed, not for his disobedience to the Pope, but for his wicked life: for he killed his wife and deuoured his daughters, and was therefore excluded from the communion of Christians: his nobles were purposed to haue taken punishment of him, but were stayed by *Colmanus*, who told them, that Gods vengeance was at hand: and not long after he was wounded by a Wolfe in hunting, and thereby fell into a strange disease, and so died. Thus *Bucanane* reporteth, who is falsified to say, that all this fell vpon him for his disobedience to Rome: which beside that there is no such mention in the historie, was not like, seeing *Colman* himselfe dissented from the Church of Rome about the celebration of Easter, as hath been before shewed, and so might be touched himselfe for his disobedience to that Sea.

Freguard the first was indeede disgraced of his Lords

and cast into prison, and for sorrow slew himselfe: yet this hapned not for any attempts against the Pope, but as *Bucanane* sayth, because he maintained factions amongst the nobilitie, and the Pelagian heresie and the contempt of baptisme were objected against him: and as others write, this iudgement befell him for his crueltie and negligence in the affaires of the common-wealth.

*Bucanane vn-
truly reported
lib. 5. reg. 52.*

Cooper. an. 630.

Vntruth 140.

*Conceflaggius
lib. 3. de reb.
Portugall.*

3 If it be *Sanctius* the first whom he meaneth (for diuers Kings of *Portugall* were of that name) he was with the consent of *Honorius* the third deposed, and the gouernment committed to one *Alphonfus*, not for disobedience to the Pope, *sed propter ignamiam*, for his slothfulness in the administration of the kingdome.

*Munster lib. 4.
c. 5.*

Vntruth 141.

4 *Bolislans* being rebuked for adulterie of *Stanislans* Bishop of *Gracconia*, slue him, and was deprived therefore of the Crowne by the Pope, and fell into madnes: *Munster* sheweth this to be the cause, not his resisting of the Pope. He might as well say that *Pompius* a King also of *Polonia*, who was deuoured of Mice with his wife and children, which came from the bodies of those whom he had commaunded vniustlie to be slaine, was iudged thus of God for his resistance to the Pope.

*Munster lib. 4.
c. 3.*

Vntruth 142.

*Larquet chron.
ann. 1060.*

Ann. 1098.

5 Whatsoever befell *Phillip of France*, is not to be imputed to any offence committed against the Pope, but to his adulterous life, who repudiating his first wife *Bertha*, by whom he had children, coupled to him *Bertradam* the wife of *Iulio*: but howsoever it fared with him, in the meane time *Vrbane* for his disloyaltie to Princes, escaped not unpunished, who for feare of his enemies hid himselfe two yeares in the house of *Peter Leo*, and so dyed.

Fox pag. 341.

But why omitted he to make mention of an other *Phillip* of *France* in the time of *Boniface* the 8. who more resisted the Popes authoritie then euer any King of *France* did: he defeated the Pope of bestowing ecclesiastical dignities, forbad any gold or siluer to be exported out of the land to the Pope, who also thus wrote vnto the Pope: *To Boniface, bearing himselfe for chiefe pastor, little healtb*

Fox pag. 343.

or more. Let thy foolishnes know, that in no temporall things

we are subject to no man. Was *Phillip* punished for being thus bold with the Pope? No, but *Boniface* himselfe smarted for his contempt of Kings, for he was taken prisoner by King *Phillips* souldiers, robbed of all his treasure, forced to ride vpon an vnbroken colt, with his face to the horse taile, almost famished for meate, if he had not been relieved by the almes of the towne of Anragum where he was, and returning to Rome for sorrow he dyed. Fax pag. 348.

6 Neither was the Empire translated from the French Vntruth 142. to the Saxons for disobedience to the Sea of Rome, but Vntruth 143. the line of *Charles* ending in *Chnurade* the Emperour, he appointed *Henry* the first Duke of Saxonie to succcede him in the Empire, who yet was neuer crowned of the Romane Bishop: his sonne *Otho* the first, not *Otho* the third (as this blind historian shuffeth ar it) was after his father admitted to the Empire, which *Otho*, to whom he supposeth the Empire to be translated, did curb the Romane Bishops as much as any before him: for he reprobued *Iohn* the 11. for his adulterous life, condemned him in a Councell, and deposed him. This instance then which he hath produced, sheweth rather the euill successe of the Romane Bishops, then of the Christian Emperours. Chron. Cooper an. 920.

7 This *Otho* the third, to whom he saith the Empire was transferred, was not such an obedient child as he thinketh to the Sea of Rome: for he caused one *Crescentius*, that had set vp *Iohn* the 17. to be Bishop of Rome, to be put to death, and the Bishop to be deposed and bereft of his sight, and elected in his place *Gregory* the 5. Vntruth 144. Cooper an. 995.

8 *Henry* the fourth was a most couragious Prince and of happie successe, he raigned 50. yeares, and in 62. battailes encountred his enemies. *Gregory* the 7. assoyled most treacherouslie his subjects of their oath, and set vp *Rodolphus* against *Henry* the fourth, whom he overcame in foure battailes, and in the last *Rodolphus* was slaine. *Paschalis* the 2. incited *Henry* the 5. against his owne father, and mooued him most vnnaturallie to make warre against him: during which warre the aged Emperour for sorrow died. He might then haue spared this example, which Lanquet an. 1106.

Ann. 1108.

which sheweth more the Popes pride and tyrannie, then the Emperours miserie: for about this time when the Popes thus ruffled with the Emperour, a certaine Bishop of Fludentine taught that Antichrist was come.

Hieronym.
Ninus: Petr.
de vineis.
Platin in Inno-
cent. 4.
Lanquet
ann. 1254
Vntuith 146.

9 True it is, that *Frederike* the 2. was strangled to death by his bastard sonne *Manfredus*; set a worke, as is supposed, by *Innocentius* 4. who also poisoned *Conradus*, the next Emperour *Frederikes* sonne, being vnder the Popes curse: and this treacherous parricide *Manfredus* was afterward for his good seruice rewarded by *Alexander* the 4. with the Kingdome of Sicily: this example bewrayeth the Popes treacherie more then the Emperours infelicitie.

The ruffling
of Popes a-
gainst Empe-
rours.

Caus. 15. qu. 6.
c. alius.

Caus. 15. qu. 6.
c. 5.
Naucler.

Vite pontific.
Bull. Adrian.

Vntuith 147.

10 Concerning the excommunicating and deposing of *Otho* the 4. *Leues* the 4. King *Alibret*, the *Henries* of *Burbon*, &c. the Pope was an agent in all these affaires, and a iudge in his owne cause, shewing himselfe the right Antichrist, taking vpon him to depose Emperours and Kings at his pleasure. Thus did Pope *Zacharie* depose *Childerick* King of France, and set vp *Pipinus* in his stead. Thus *Innocentius* the 3. serued King *Iohn*, interdicting his whole realme, causing him to surrender his Crowne. *Vrbani* 2. put downe *Hugo* Earle of Italy, discharging his subiects of their oath. *Innocentius* the 2. tooke the Dukedome of Sicily from the Emperour, and made *Roger* King thereof. *Adrianus* the 4. did excommunicate *William* King of Sicily, and would haue deposed him of his kingdome, if he had not been superior in battaile. The same *Adrian* did excommunicate *Frederike* the first for setting his name before the Popes in writing. This insolencie of the Popes and their tyrannizing against Kings and Emperours, was iustlie suffered of God, because they had giuen their power to the beast, and helped to aduance his proud throne, and are iustlie recompenced not for their disobedience to that Sea, but for their disobedience to God, in submitting their princely estate, which is Gods ordinance to Antichrists commaund. These calamities then not brought vp to these Emperours by Gods handie worke, but wrought by the Popes malice in his owne cause, do conuince him of

of Antichristian tyrannie, not them of disloyal obstinacie. They may as well condemne *Gedons* sonnes, that were *Iudg. 9.* wickedly murdered, and iustifie *Abimelech* that cruellie put them to death: and magnifie *Zimri*, that preuailed against the King his matter and slue him. And as well may the theefe, that robbeth by the high way & killeth, boast of his good successe, as these treacherous Popes, that rebelled against the Emperours and Kings their Lords and Masters. *1. King. 16. 9.*

11. In that Constantinople was taken in the festiuitie *Vnto 143.* of Pentecost, and of the holie Ghost, concerning whose proceeding the Greekes are in error, as he saith: this sheweth that not for denying of the Romane iurisdiction, but their corruptions in the Christian religion, and for their idolatrous superstition, as hath been before shewed, that famous citie, new Rome, was surpris'd. Let old Rome in time take heede, least being partaker of new Romes corruption, it taste not eare long also of their destruction: for the Scripture saith, *Be not partaker in her sinnes, that ye receive not of her plagues.* *Reuelat. 18. 4.* And I say vnto them with *Hierome: Maledictionem quam urbi saluator in Apocalypsi comminatus est, potes effugere per penitentiam, habens exemplum Ninuitarum: Thou maist escape (O Rome) the curse threatned in the Apocalypse by repentance, hauing the example of the Niniuites. Seneca* said well: *Fulmina paucorum periculo cadunt, omnium metu: Thunderbolts fall to the hurt of few, to the feare of all. So it were good for old Rome to feare that punishment, which is fallen vpon new Rome for the same sinnes.* *Lib. 2. aduers. Iouinian.*

The fourth Demonstration.

HE telleth vs further of the miserable ends of *Luther, Orcolampadius, Zuinglius, Caluine, Cramer:* of the Duke of Saxonie and the Lantgraue taken prisoners: of the pitifull deaths of the Prince of Condie and the Admirall, like *Iezabel* cast downe at a window: of the Prince of Orange miserably slaine in Flaunders: of *James*

the bastard in Scotland dishonourably put to death: of *Christiern* King of Denmarke deposed from his kingdom, &c. pag. 71.

The Remonstrations.

Vatruh 149. 1. *Viber, Oecolampadius, Caluine*, as they were men of vertuous life; so was their end not *miserable*, but comfortable: what railing *Cocleus* saith, it skilleth not. *Sleidane, Beza*, with others, that had better cause to know them, doe report no otherwise of them. This blind *Censor* had forgotten the pitifull ends of some Popish champions of that time, as of ^a *Hofmeister*, ^b *Eckius*, *Iacobus* ^c *Latomus*, which all three died roaring and raging in desperation.

^a *Ex Jlyric. de vocabul. fidei.*
^b *Carion. fol.*
250.

^c *Fox. p. 2106.*

Vatruh 150.

2. *Zwinglius* was slaine in the field dying in defence of the truth: so was good *Iosias* wounded in battaile and thereof died. *Cranmer* was put to death for the Gospell, as *Stephen* was stoned for the faith of Christ: you may as well vrge the examples of the one, as iudged and punished of God, as of the other.

Fox pag. 2113.
col. 1.

3. Much better was the Duke of Saxonic and the Lantgraues case, that were persecuted of the Emperour and taken prisoners, then he, whose captiues they were: for they would rather die, then forsake their faith: but the Emperour, that great *Charles* the 5. the Popes stout champion died in contempt and ignominie, being in his old age become ridiculous vnto children.

3. The P. of *Condie* & *Oranges* death are monuments of Popish treacherie, not argumets of Gods seueritie: he might be ashamed, thus to blaze and boast of the perfidious conspiracies of Papists against Protestant Princes: and it is not farre from blasphemie to make that Gods act, which the diuell wrought by his wicked ministers: As though *Iudas* also betrayed not his master, and brought him to his end: note this also I pray you as a iudgement of God vpon Christ.

4. As for that godly Admirall of France, he was as innocent

nocent *Naboth*, suspecting nothing, cruelly murdered: but as *Naboths* blood was reuenged in *Abab* and *Iezabels* blood; so all the wicked instruments of this horrible and almost inexpressible massacre, were iudged of God: the bloodie end of *Charles* the 9. then King; of *Henrie* the 3. then Duke of Aniou, and of the *Guises*, great doers in that bloodie enterprife, are well knowne to the world, I neede make no rehearsall of them. Who seeth not how this blind fencer, is beaten with his owne weapon, and confounded with his owne examples?

5. Whatsoever happened to *James* the bastard, was Vnto 151.
not for any resistance against Rome, but his owne misde-
meanour was his ruine. This *James Hamelton* the bastard
(if it be he who he meaneth) was condemned, and behead-
ed, and his bodie quartered for treason: *Quod certo die*
cubiculo effracto regem trucidare constituisset: Because he
had appointed vpon a certaine day to breake into the
Kings chamber, and kill him: This was his offence. But o-
therwise he was no enimie but a friend to the Church of
Rome: for in the same storie it followeth, that few grie-
ued at his death, but his kinred and the Popish priests, *Bucanar*
lib. 13.
Qui in eius incolumitate omnium suarum prope fortunarum
spem collocarunt: Who in his safetie placed the hope of all
their happie state. But I marueile that this great trauailer,
making mention of the affaires of Scotland, could forget
the notable example of Gods iudgement shewed vpon
David Beaton Cardinall of S. Andrewes, a cruell persecu- *Fax pa. 137.*
tor, who was slaine in his bed, and lay vnburied 7. mo- *col. 1.*
neths, being at last raked vp in a dunghill: this happened
not (I thinke) for any disloyaltie to the triple crowned
beast.

6. *Christiernus* King of Denmarke was deposed, not for Vnto 152.
his gainesaying of the Papall iurisdiction, but for his cru-
eltie and misgouernment: and in open Parliament was
for his tyrannie deprived of his kingdome, and his vncke
Fredericke Duke of Holsatia chosen in his place.

7. *Penda, Redwaldus, Ofricus, Eanfridus* were not puni- *Vnto 153.*
shed for resisting the iurisdiction of Rome, but for im-
pugning

Beda lib. 3. hi-
stor. gent. An-
glos. c. 1.

pugning the faith of Christ being Pagane Idolaters: of the two latter Beda thus writeth: *Vterque sacramenta regni celestis, quibus initiatus erat anathematizando perdidit.* &c. Both of them standing accursed lost the sacraments of the heauenly kingdome, which they had receiued, and yeelded themselues againe to be defiled, *idololatria sordibus*, with the filth of Idols: and they were both slaine of Cednalla King of Britons. First then they were punished for their apostasie from the faith of Christ, not from the sealie of Rome. Secondly, they were rather iudged for holding the faith of the now Church of Rome, in worshipping of Idols. Thirdly, yet if it were directly proued, which he intendeth, these arguments drawne from outward calamities, which are comon both to good & bad, are but vncertaine: for the same Beda also maketh mention of *Edwine, Oswaldus, Sigebertus Egericus* all Christian Kings: the first slaine of Carduella King of Britons, the other three by Penda a Pagan Prince.

Beda lib. 2. c. 20

Lib. 3. c. 9.
Lib. 3. c. 18.

8. He saith further, *that eleuen thousand Monkes of Bangor were slaine of the Pagane souldiers, for their disobedience in dissenting from the Sea of Rome, only in the paschall obseruation and manner of shauing.* pag. 72.

Vntruth 153.

1. Who seeth not this Popelings vncharitable iudgement, who would haue them slaine as rebels, which were in trueth put to death as Martyrs, for preaching and praying for good successie against *Esbelbertus* a Pagane King of Northumberland? 2. And is he not ashamed to sit in Gods place of iudgement to award so heauie a punishment for so smal a matter, as dissenting about shauing of crownes, &c? 3. But God suffered not this pitifull slaughter to go vnreuenged: for cruel *Esbelbert* was slaine in the field by Christian *Edwine*, y succeeded him. 4. And because he talketh of shauing of crownes, we read also, that *Swamus* the Dane tooke the citie of Canterburie and put to death 900. Monkes, by tithing of them, that is, shauing euery tenth man aliue: and 8000. of other persons were put to the sword likewise. We may as well say that these religious persons had their crownes thus pared, because

Fox p. 119.

Fox, pag. 161.

cause they were shaven after the Romane fashion, as that the other were slaine for not being so shaved.

9. King *Edwine* was not deposed from his kingdome, Vnruth 154.
and *Edgar* substituted in his place for banishing of *Dun-*
stane, as this *Dunstani* supposeth, but for his licentious Fox. pag. 152.
life: who in the same day of his coronation vsed the vn- col. 1.
lawfull companie of a certaine woman whose husband
he had slaine before.

Thus this trifter maketh euery thing serue his turne;
and would make vs beleue, that all iudgements and ca-
lamities, which befell those Princes, were inflicted for the
Popes cause. He is herein much like *Colotes* the Epicure,
who in a certaine booke taketh vpon him to proue, *that* in vnruth 154.
a man could not liue according to other Philosophers rules, d. n. m. qu. 1. 1. 1.
that there was no life but among the Epicures: and so d. n. m. qu. 1. 1. 1.
this Romane Epicure thinketh, that there is no life nor
safetie without the Epicurean fellowship of Rome. But Cod. lib. 4. tit. 2.
the law telleth vs, *In re propria nemo idoneus iudex:* No 20. leg. 9. Gra-
man is a fit iudge in his owne cause: no more is he in tian.
this. And so I proceede.

The first Demonstration.

William the Conquerour, *William Rufus*, *Henrie*
the 2. King *John*, *Henrie* the 3. *Edward* the 2. *Rich-*
ard the 2. are brought in as impugnors of the Papall
iurisdiction, and for the same strangely punished of God,
from pag. 73. to pag. 79. These examples shall be exami-
ned in order.

The Remonstrations.

1. **I**t appeareth not in storie, that *William* Conquerour Vnruth 155.
did oppose himselfe to the Popes seignorie: for hee
caused *Stigandus* Archbishop of Canturburie to be de-
prived, and *Lanfranke* a great champion for the Pope to
be set in his place. Indecde at his first conquest he dealt
hardly with some Monasteries, spoyling them of their

Stow anno
VVilliel. 20.

gold and siluer : but for that hee made amends : For hee founded Battaile Abbey in Suffex, and Selbie Abbey in Yorkshire, the Priorie of *S. Nicholas* at Excester, the Abbey of *S. Stephen* at Cane in Normandie.

Stow.

He caused the Ladie Church at Meux in France to be burnt, and two Anachoretēs : but the first was repayed againe at his charge : the other were wilfully burnt, because they perswaded themselues, they ought not to leaue their Cell and caue in that extremitie.

This victorious Prince greatly repented with teares at his death of all his outrageous deedes : commaunding all his treasure to be distributed vnto Churches, poore folks and Ministers of God : and made a large confession of his sinnes before his death, with an eloquent exhortation to his sonnes and Nobles, forgiuing all men, and opening all prison doores to them which were there detained : what reason then had this *Papish pickthank*, so ill to requite this Prince, so great a benefactor to the Papall professors?

Concerning the punishments noted to haue befallen this Prince : as the great famine in his daies, and of the breaking of his entrailles, and the deniall of buriall : the first was a iudgement rather vpon the whole land, being by conquest made desolate, then vpon him that did conquer it : the second is no rare thing, for a man by the leaping of his horse ouer a ditch to breake the rimme of his bellie, as this Prince did : for the third, true it is, that a gentleman forbad his buriall, because it was taken by violence from his father, where the Duke had founded the house of *S. Stephen* : This wrong was done, not for any priuate gaine, but for the erection of that Church, which the Papists count a meritorious work : and yet the gentleman was compounded with, and the bodie peaceably interred. These were neither such extraordinarie iudgements, and whatsoeuer they were, might be laid vpon him for his transgressions, not for his disobedience to the Sea of Rome.

But hath not this Popes hireling shewed great thank-
fulness

fulnes to such a liberall benefactor and principall founder, who augmented & enlarged nine Abbeyes of Monks and one of Nunnes in Normandie: and in whose time 17. Monasteries, and 6. Nunries were builded, as he himselfe confessed vpon his death-bed, whom the Bishop of *Ebroky* commended, in his funerall sermon, for his magnificence, valour, peace and iustice. Among many other, this brabler had least cause to take exception against this valiant Duke.

A notable benefactor euill requited. *Stowe.*

2. Concerning *William Rufus*, 1. his resisting against the Pope was iust, and vpon good ground, because of his insatiable exactions, alleaging this reason, *Quod Petri non inherens vestigijs, pramijs inhiantes, &c.* That the Popes follow not *Peters* steps, gaping for bribes, neither haue they his authoritie, not imitating his sanctitie.

Ex Math. Par. rists.

2. Whereas he would not suffer *Anselme* without his licence to goe or appeale to Rome, but for his stubborne behauiour banished him, the King therein alleageth the custome of the land from his fathers time, and all the Bishops tooke part with the King against *Anselme*. 3. The death of *William Rufus* being slaine by the glaunfing of an arrow shot by one *Tyrell*, as the King was hunting in the new forrest, is noted by historians as a iudgement of God vpon him for his oppression: As *Richard* an other sonne of *William* the father was slaine in the same forrest which he had made, plucking downe Churches and dispeopling towneships 30. miles about: It was not then the Kings restrayning of the Popes vsurping, but his own vsurping vpon other mens possessions, that might be thought to incense the diuine wrath against him.

Fox pag. 185.

Fox pag. 189. *Stowe.*

Vntuab 136.

3. It is also vntuab, as this dreamer surmisseth, that *Henry* the first could not be quiet in conscience, till he had restored the Ecclesiasticall (he meaneth Papall) libertie: for he reformed the too great libertie and licentiousnes of the Clergie, and seemed little to fauour the vsurped power of the Bishop of Rome: neither would suffer any Legate to come from the Pope vnlesse by himselfe required. Beside, he obtained of *Calixtus* the 2. that he might

Fox pag. 192. col. 1. *Cooper.*

vse

Fox pag. 199.
col. 1.

Vntruth 157.

vse all the customes vsed before of his forefathers in England.

4. Whereas this fabler affirmeth, *That neuer any Governor before King Henry the 8. challenged any such prerogative of supremacie, except in the inuestiture of Bishops, pag. 74. lin. 20.* This is a notable fiction, as may appeare by the words of *William Rufus* to *Anselme*, *The custome* (sayth he) *from my fathers time, hath been in England, that no person should appeale to the Pope without the Kings licence: He that breaketh the customes of the realme, violateth the Crowne and power of the Kingdome.*

Fox pag. 185.
col. 1.

Vntruth 158.

5. Neither is it true, that such troubles befell *Henry* the 2. for his disobedience to the Bishop of Rome, as forreine warres and busines abroad, and the rebellion of his owne children at home: But these troubles are by the best historians imputed to other causes, as some make the originall thereof to be his refusall to take the protection of *Hierusalem* against the infidels, being humble sued vnto by *Heraclius* the Patriarke, who in his Oration to the King, foretold of the plagues like to ensue. Others affirme, that the King was punished for his licentious life: for he was a great wedlocke breaker, keeping a famous concubine called *Rosamond*, after whose death he deteyned the daughter of *Lewes* King of France married to his sonne *Richard*, and kept *Ellanor* the Queene in prison twelue yeares.

Fox pag. 228.
col. 2.

Hist. de
regib. Angl.

Stowe.

Vntruth 159.

Neither is it true, that after this King was reconciled to the Church of Rome, that all his troubles ended, but they rather then began: for the King was assoyled vpon his oath of the death of *Thomas Becket*, and enioined certaine conditions from the Pope ann. 1172. the 19. of his raigne, and immediately after followed the warres with his sonne *Henry*, ann. 1173. and with the Flemings and Scots ann. 1174. of his raigne ann. 20. or after others ann. 22. It is therefore vntrue, that the same day of his reconciliation the Earle of Flanders retyred, and the next day after the King of Scots was taken prisoner.

Fox pag. 227.
col. 1.

Stowe.
Cooper.

Ann. 1174.

Vntruth 160.

Neither immediatly vpon this reconciliation of the King

King were his *sonnes reconciled, and he himselfe restored to his pristine tranquillitie of mind and bodie*: for his *sonnes Henry and Geoffrey* raised warre against their father againe *ann. 30.* of his raigne, and shot at him, pearcing his vppermost armour, though some semblance there had been before of their submission to the King: And afterward in the 35. yeare of *Henries* raigne, his *sonnes Richard and John* leuied an armie against their father, who for sorrow thereof dyed: whose dead corps at the comming of *Richard* bled abundantlye at the nose, thereby strangely accusing his vnnaturall proceedings against his father.

6. Neither was King *John* punished because he had controuersie with the Sea of Rome as is pretended: for after he was released of his excommunication, and absolved, which was in the 15. yeare of his raigne, and the land released of the interdiction, which had continued 6. yeares, then began his cruell warres with the Barons; and *Loues* the French kings sonne, *ann. 17. & 18.* notwithstanding that the Pope tooke part with the King, and excommunicated the Nobles: and last of all he was poisoned by a Monke of *Winsted*. The cause of this strife betwene the King and the Barons, is alleadged, for that he would not vse the lawes of *S. Edward*. And some part of his trouble may well be imputed to his stubborne behaviour against King *Henry* his father, who finding his sonne *John* to be numbred amongst his enemies in a certaine schedule exhibited to him, thereupon sickned with griefe, and gaue his sonnes Gods curse and his, which he would neuer release till his dying day.

7. King *Henry* the third was not punished with cruell warres for opposing himselfe against the Pope, but rather for being too much ruled by him: for after that in a Parliament held at *Oxford* in the 41. yeare of his raigne he had condescended to certaine auncient lawes and ordinances, whereunto he had before refused to yeeld, and for conseruation whereof, those *lawes* were ordeined, the King *ann. 44.* procured an

absolution of his oath from Rome, whereby he had be-

Vnt ruth 161.

Stow in King John.

Caxton lib. 7. & Gisburne.

Cooper in King John.

Stow in Henry the second.

Vnt ruth 161.

Stow in Henry the third.

Languet in Henry the 3.

fore obliged himſelfe to maintaine the ſaid ancient lawes, whereupon followed thoſe intestine warres betweene the King and his Nobles, in the which the King and his ſonnes were taken. This contention then was cauſed, not for the Kings diſobedience to the Pope, but his too great confidence in the Popes authoritie to abſolve him from his oath, to abrogate the lawes enacted:

8. True it is, that many miſeries and calamities, as chull warre, famine, ſtrange diſeaſes happened vnder the raigne of *Edward* the ſecond, and he himſelfe at the laſt loſt firſt

Vntruh 163.

11. June

Stowe in Ed.

ward the 1.

Languet anno

1310.

his Crowne, and then his life: but as vnttrue it is, that theſe troubles fell vpon him, for meddling too farre againſt the See of Rome: It is moſt euident in hiſtories, that he was depoſed for miſgouernment, following the counſell of couetous, cruell and wicked perſons; *Pierce Ganeſſon*, and the two *Spencers*, in whoſe quarell he in a ſhort ſpace put to death 22. of the greateſt men in the realme.

11. June

11. June

Stowe.

Languet anno

1387. & 1397.

9. The like cauſe is ſhewed in hiſtories of the great troubles that happened betweene *Richard* the ſecond and his Nobles, and of the great miſerie he fell into, namely, his negligent adminiſtration of the commonwealth, the intolerable exactions of his officers, his crueltie in cauſing his owne Vncle *Thomas of Woodſtock* and other Nobles to be cruellie put to death: for theſe and the like cauſes he was depoſed and deſtroyed of his Crowne and regall

Vntruh 164.

11. June

11. June

11. June

11. June

11. June

11. June

11. June

11. June

11. June

11. June

dignitie. It was not then his meddling in eccleſiaſticall inſpection (as this wiſard calculateth) but his looſe, vniuſt, and careleſſe gouernment that wrought him this wo. And if it were enacted in this Kings time, that *Urban* the Pope ſhould be acknowledged for head of the Church, as is here affirmed; ſmall reaſon there was in this diſcourſe to exemplifie this King for his diſobedience to the See of Rome, which is the ſcope of all this ſenſeleſſe ſection.

10. King *Henry* prospered well in all his affaires after he tooke vpon him to be the ſupreme gouernor in Eccleſiaſticall matters; ſo did his ſonne vertuous King *Edward* the 6. ſo did not *Queene Mary*: nothing had good ſucceſſe almoſt that ſhe enterpriſed: whoſe raigne was ſhort

11. June

11. June

11. June

test of all her predecessors, vnlesse it were vsurping *Richard*. He therefore speaketh vntulic and vncharitablie, that King *Edward* was not vniustlie punished in his fathers faults: for neither had his father of famous memorie faulted herein, nor himselfe punished for the same, but blessed of God with a godlie raigne, and an happie end. And thus hath this fabulous chronicler held vs with a long tale, feeding the reader with his owne fantasies: for among all these examples by him produced, he hath not verified his coniecture in any one of them, that they were punished of God for resisting the papall iurisdiction.

But the contrarie may easily be shewed, that no Kings had worse successe, then they which were deuoted to the papall vsurped authoritie, and none better then they which inpuigned the same: and for the prooffe hereof, I will not go farre from home. And first concerning the euill hap of Princes made slaues to the Pope, other countries yeeld plentifull choice of examples: as of *Ladislaus* King of Bohemia, a great enemy to the doctrine of *John Huss*, who died sodainely of the Pestilence. Another *Ladislaus* much about that time King of Polonia, at the incitement of *Eugenius* the 4, brake truce made with *Amurath* the great Turke, & was miserablie slaine. *Rodolphus* rebelled against the Emperour *Henry* the 4, being set vp against him by *Gregory* the seauenth, and was slaine in battaile. The strange ends and bloudie deaths of *Henry* the second, *Charles* the ninth, *Henry* the third, Kings of Fraunce, great patrones of popish religion, are very well known, the first slaine with a shiuer of a speare as he iusted against *Montgomery*; the second dyed of bleeding at the eares and nose and diuers other parts; the third was murdered by a Friar.

But leauing to make mention of forraigne stories, this one Island of Britannie doth afford sufficient supplic: who was more deuoted vnto the Pope and Popes religion before the Conquest, then *Offa* and *Edgar*? and yet none were more punished in their posteritie. King *Offa* first gaue the Peter-pence to Rome, he founded the Abbey on

Salisbury

Bb 2

Bath

Ex hist. Iornalens. Slove.

Ex Aenea Silv. in hist. Bohem. Fox pag. 741. col. 1.

Fox pag. 180. Lanquet d'An 1080.

Fox pag. 3112.

Vnto 165.

The unhappie end of Princes deuoted to the Pope.

Barb and of S. Albons, and was himselfe at the length
 shorne a Monke: he most vniustly caused *Ethelbert* King
 of East-Angles, who gentlie came vnto him mistrusting
 nothing, to be beheaded. Bur what befell the posteritie
 of this *Offa*? not one of them prospered: *Egfredus* reigned
 but foure moneths, the rest that succeeded were either
 slaine or expulsd: *Kenulphus*, *Kenelmus*, *Crothwalphus*, *Ber-*
nulphus, *Ludecanus*, *Wishlucius*, of the which *Crothwalsus*
 was banished, all the rest were slaine: the last two Kings
 of *Offa* his race were *Berthulfus*, and *Burdredus*, which
 were expulsd of the Danes, and so the Kingdome of
 Mercia was extinguished. This *Offa* had a daughter called
Ethelburga, which was married to *Erithicus* King of West-
 Saxons, which first poisoned her husband: then she fled
 into France, and became Abbesse of a certaine Monaste-
 rie; from whence, for committing adulterie with a Monke
 she was expelled, and ended her dayes in penitentie and
 miserie. And such successe had *Offa* his posteritie. *Edgar*
 was a grear friend to the Pope, and one of the greatesst
 Patronies of Monkerie, he restored and new founded 47
 Monasteries: but it fared full euill with his posteritie, his
 base sonne *Edward* was slaine by the counsaile of his step-
 mother Queene *Alfreda*: his other sonne *Ethelred* was ex-
 pelled his Kingdome by *Suenus* the Dane, and constrain-
 ned to liue in exile in Normandie: his sonne *Edmund*
 surnamed Ironside, was forced to deuide his Kingdome
 with *Cannus* the Dane.

Since the Conquest, *Richard* the first was much addicted
 to the Church of Rome, and the Ministers thereof: he
 tooke his scrip and staffe at Couturburie to go in pilgri-
 mage to Ierusalem to recouer the holie land (as they cal-
 led it) from the Infidels: and he betooke the regiment
 of his Kingdome to *William Longshamp* Bishop of Ely the
 Popes Legate. In Palestina he fought many batailles
 prosperoussie, yet returning home, he was taken captiue
 by the Duke of Austria, and sent to the Emperour, pay-
 ing for his ransome an hundred thousand pound ear the
 last, after he had reigned not many yeares, nine and nine
 moneths,

Fox pag. 111.
 Stowe.

Fox pag. 131.
 Stowe ex
 Asserio.

Stowe.

moneths, he died of the stroke of a poysoned quarrell *Stovv.*
shot at him at the besieging of the Castle of Chalne. *Laquet.*

Richard the 2. was a great factor for Pope *Urban*, whom
he decreed by act of Parliament to be obeyed as head of *Rich. 2. ann. 2.*
the Church: yet was he an unhappie Prince in all his pro-
ceedings, and at length was deposed and cruelly murdered *6. 7.*
in Pumfret Castle. *Stovv.*
Laquet.

Henrie the 4. was a great agent for the Pope in persecuting of Christs members: in the second yeere of whose
raigne was made the statute *ex officio*, wherein they are
adjudged to be burned, that should hold any thing con-
trarie to the determination of the Church: by vertue of
which statute many good men were put to death vnder
the raigne of the three *Henries*, one succeeding another.
But what followed? the father and the sonne reigned not *Stovv.*
long, not making much about 23. yeeres betweene them, *Laquet.*
and *Henrie* the 6. holding on the same course against
Christs members, was deposed from his Crowne.

Richard the 3. much affecting and affected of the Popes
ministers: for whose sake the Archbishop of Yorke be-
ing Cardinall vndertooke to perswade the Queene to de-
liver *Richard* Duke of Yorke to his vncke, as a lambe into *Stovv ex*
the lions mouth, and preuailed therein: his butcherly end *Th. m. Mor.*
is well knowne, how his dead carcasse was caried naked
behind a Pursuant of Armes, all besprinkled with blood
and mire, and homely buried.

Queene *Mary* had both a short and an vnprosperous *Fox. pag. 299.*
raigne: she lost Calice, deceiued in her childbirth, left de-
solate and forsaken of King *Phillip* her husband before
she died, and ended her daies in grieve and sorrow.

But contrariwise, as these Princes, which yeelded them-
selues to be directed by the Pope, were of all other most
infortunate: so those magnanimous Kings which main-
tained the libertie of the Crowne against the vsurped au-
thoritie of the Bishop of Rome, were prosperous in all
their affaires.

Edward the 1. first made the statute of Mortmaine, that
no lands and possessions should be giuen to any religious *Ed. 1. anno 7.*

Kings of Eng-
land prosper-
ous that bent
themselves a-
gainst the
Pope.

Ed. 1. ann. 25.

Ed. 3. ann. 25.

Fox. pag. 1071.

col. 1. ex orat.

Dom. Radulp.

Sadler.

house without the Kings licence : the statute also of Pre-
munire made against prouisions of Bishopricks and o-
ther Benefices to bee purchased from Rome was then or-
dained. King *Edward* the 3. also abridged and cut short
the Popes iurisdiction, prohibiting vnder great penalties,
that none should procure any such prouisions at Rome,
or prosecute any suites in the Popes Court, the cogni-
sance whereof appertained to the Kings Courts. King
Henrie the 7. would admit of no more Cardinals in Eng-
land, after he was rid of onc. King *Henry* the 8. abolished
the Popes authoritie. King *Edward* the 6. expelled the
Massie and other Popish trumperie : yet were all these
victorious Kings. *Edward* the 1. against the Welsh : *Ed-
ward* the 3. against the French : *Henrie* the 7. against that
tyrant and usurper *Richard* the 3. *Henrie* the 8. for his va-
liant bartailles famous : *Edward* the 6. in suppressing of
Rebels and other enemies prosperous.

The prosperi-
tie of Queene
Elizabeths
raigne.

And concerning the raigne of our late noble Soue-
raigne Queene *Elizabeth*, whom God in his mercie ap-
pointed to be a reformer of religion and a nourisher of
his Church, what Prince in the world (I speake not of this
age onely, but of many hundred yeeres before) can com-
pare with her Maiesties time, in any kind of outward blef-
sing ? first, in the yeeres of her life she went beyond al her
progenitors. Secondly, in the length of her raigne she ex-
ceeded all, but onely two, *Henrie* the 3. and *Edward* the 3.
Thirdly, in peaceable gouernment for so many euen 44.
yeeres, none came neere her. Fourthly, in loue of the sub-
iects at home. Fifthly, in honour and reputation among
forraine Princes. Sixthly, in prosperous successe abroad, in
deliuerance from more then twentie conspiracies at
home : Queene *Elizabeth* had no peere. Seuenthly, adde
hereunto the wealth of the kingdome. Eightly, the pure-
nes of the coyne. Ninthly, but most of all the purenes of
religion. Tenthly, the abundance of learned men, such as
no nation vnder heauen hath the like, of graue Counsell-
ers, and Martiall Commanders : who can but confesse,
that in all these kindes the Gospell hath brought a rich
blessing

bleſſing to this land. And as *Queene Elizabeth* loved and lived in peace, ſo ſhe ended her daies in a good old age, full of yeeres : and, which of all other may worthily be accounted the greateſt bleſſing, hath left the kingdom to a moſt worthie and noble ſucceſſor, a profeſſor and protector of the ſame faith and religion, our renowned King that now is; by whoſe hands, we doubt not, but that the Lord will accompliſh, whatſoeuer he ſeeth needfull for his Church.

But becauſe this Romiſh ſouthſayer taketh vpon him to play the blind prophet : *What is like* (ſaith he) *to be the event thereof hereafter, I had rather others ſhould write and ſhew their coniecture, which I for reuerence to my Soueraigne will here omit* : And hereupon he hopeth that his prudent Princeſſe, will imitate the examples of her noble predeceſſors, *Henrie the 1. and Henrie the 2. in recalling that, which they did in their inconfiderate times, &c. pag. 79.* Hereunto I briefly anſwere, that his prognostication and exhortation are both alike, they both ſhew a dreaming and phantaſticall ſpirit. His fooliſh hope (we ſee) is vaine and fruſtrate: for her Maieſtie left her happie raigne in the ſame faith wherein ſhe began it : and as ſhe did nothing inconfiderately at her entrance, but with great aduice ; ſo had ſhe no cauſe to repent her in the end. If her Maieſties predeceſſors were inconstant, in pulling downe what before they had ſet vp, ſhe being appointed of God to be a wiſe builder, was not therein to follow ſo ſimple a plot.

As is his hope and expectation, ſuch is his lying ſpirit of prophecying. Indeed the Papiſts did promiſe themſelues a great day at the next change: they did not mutter it in corners, but clatter it in their vaine pamphlets: *Parſons* made a booke of reformation againſt that time : but bleſſed be God, which hath diſappointed their hope. I nothing doubt but that righteous *Abel* ſhall offer ſtill acceptable ſacrifices vnto God in the Church of England, when all hypocrites and Popiſh ſacrificers ſhall hang downe their heads with *Caine*. Yea and I hold this to be no ſmall miracle, that God, where ſuch trouble was feared,

The vaine hope and expectations of Papiſts made fruſtrate.

red, hath with such peace, consent of hearts and minds, approbation of all good subiects, acclamation and reioycing of the whole Church of God, set the imperiall diadem vpon so godlie, christian, and vertuous a Prince his head: such grace from God few expected, all good men desired, *England* I am sure hath not deserued, yet God in his mercie hath granted: So that we haue iust cause to say with the Prophet *Dauid*, *This is the Lords doing, and it is maruailous in our eyes.* It is written of *Sylla*, that after Italy was deliuered from the ciuill warres comming to *Rome*, the first night hee could not sleepe for ioy: But wee the Church and people of *England* haue greater cause, not one but many both nights and dayes to awake to giue thanks vnto God, for our deliuerance from troubles not so much felt, as feared. And thus also I haue at length dispatched that tedious and friuolous section.

Psal. 118 23.

וְיִשְׂרָאֵל
בְּיָמָיו
וְיִשְׂרָאֵל
בְּיָמָיו

THE EIGHT SECTION: HIS DEFENSE to the honorable Councell, and all other men of Nobilitie.



His Section being as the rest confusedlie shuffled vp, and as a rude chaos tumbled together, I will, if I can bring it to some forme, not vouchsafing an answer to all his idle words and vaine repetitions, which are not to be regarded, as *Aristotle* well answered a certaine brabler, who sayd, *O Philosopher, I am troublesome vnto you with my speech: no* (sayth he) *for I marked thee not.*

וְיִשְׂרָאֵל
בְּיָמָיו
וְיִשְׂרָאֵל
בְּיָמָיו

The first Defence.

*S*uppose ye might contend in politike government with many, &c. let it be, some might be admitted fellows in armes &c. yet to that, which is most or onely materiall in this question and controuersie of learning, religion, &c. are too wise to make so vnequall a comparison, to balance your selves with so many Saints most holie, learned, professed Diuines and Bishops, &c. pag. 80. lin. 12.

The

The Answer. of : or hominil od on
all is duna dndw ydi d: rno rno di dndch rnoh

THeir honors are much beholding to this cunning Carver, that he will allow them in matters of pollicie, and of martiall affaires to equalize those in the popish times employed in both: but in learning and religion they must come farre short of popish Bishops &c.

2 But herein also I doubt not, for true religion and knowledge of God, that our honorable Lords & Nobles farre exceed most of that shauen crue: for who knoweth not, that in a popish Bishop, learning and diuinitie is not of the greatest regard? Was not the Bishop of Cambrail a profound Clerke, that said to the Merindolians, that *it was not requisite to salvation to vnderstand, or expound the articles of faith: for there were many Bishops, Curates, yea and Doctors of Diuinitie, whom it would trouble to expound the Paternoster and the Creede.* Such another learned Prelate was the Bishop of Dunkelden in Scotland, that said to Thomas Forrest Martyr, *that it was too much to preach every Sunday: for in so doing, you make the people churke: that we should preach likewise.* He said further, *I thank God I neuer knew what the old and new Testament was:* whereof coic a prouerb in Scotland, *You are like the Bishop of Dunkelden, that knew neither old nor new lawe.* Such religious and deuout Bishops were some other in Scotland much about that time, which held, that the *Paternoster* should be said to *Saints:* whereupon it was vsed as a byword in Scotland: *To whom say you your Paternoster?*

Popish Bishops what learned Clarks.

Fox pag. 949.

Fox pag. 1266. col. 2.

Fox pag. 1174.

I appeale now to the indifferent Reader, whether our learned Nobles of England may not be compared in true learning and sound diuinitie, with such vnlearned popish Bishops? But I pitie this poore mans case, that could play the Orator no better then at the first dash to alienate their minds, into whose bosome he sought to insinuate himselfe, forgetting that rule of Ambrose, *Qui tractat, debet audientium considerare personas, ut intelligatur prius, quam audiat.* He that treateth of any thing, must con-

Lucan.

Henry is the
most famous
mortal King
existed by his
wisdom.

sider to whom he speaketh, least he be laughed at, before he be harkned to : for, *Like as they that drinke bitter potions, do loath the very cups ; so they which accuse at the first, win no grace with their hearers.*

The second Defence.

NExt, this bold lad braueth it out, producing certaine examples of the hard haps of some Nobles among the Protestants : as of the Lord *Cromwell*, condemned by the law which he had provided for others : the Dukes of *Somerset* and *Northumberland*, basely disgraced and put to death : *Robert Earle* of *Leicester* miserable died, terrified with monstrous visions of *Devils* : *Sir Frauncis Walsingham* his miserable death, despairing words, filthy stinke of bodie, basely buried in the night, will be an eternall infamie against him.

Fig. 81.

Fig. 82.

The Answer.

Vntruth 167.

The Lord
Cromwell
defended.

Stowe anno
Henric. 32.

THe end of the Lord *Cromwell* was neither vnfortunate nor miserable, making a vertuous and a godly end, with confession of his sinnes, and confidence in God, and faithfull inuocation of his name : he was attainted by Parliament, misled and misinformed, not condemned by any lawe of his owne making : whome King *Henry* afterward wished to be aliue againe, which he would not haue desired, had he bene perswaded he was a traytor. Thus wise Princes are sometime swayed with false reports, and ouercome with flatterers, and repent, when it is too late.

For pag. 1069.
col. 1.

For ibid.

But miserable indeede was the end of Bishop *Fisher*, who was attainted by Parliament, for practising with *Elizabeth Barton* called the holie mayd of Kent against the King, who died in a bad cause, giuing his life for the vsurped authoritie of the Pope, against the lawfull calling of the King. Such was the death of *Sir Thomas Moore*, who dyed scoffingly and prophanely, suffering for the like obstinacie and superstition. How could he omit or forget

forget these two notable examples of deserved miserie, and obiect the much lamented case of that honorable Lord *Cromwell*, dying in his innocencie?

2 Concerning the death of the good Duke of Somerset, it was no iudgement vpon him for his religion, which as he had zealouslie maintained while he lived, so therein he constantlie died. But herein it might be, that God chastised the ouersight of the Duke, in condescending to the death of his brother the Lord Thomas Seymer, wherein secretlie his owne overthrow was intended, though he simply perceiued it not. And again this is rather to be supposed a iudgement against that ambitious Duke of Northumberland, who by his Machiauilian deuises cut off these two brothers, the Kings Vncles, to make a way for some of his to the Crowne, as the euent of matters afterward shewed: but he was ouertaken in his owne plots, and suffered iustlie in the same place, where the other good Duke by his meanes not two year before innocently ended his dayes.

Vntruch 166.

The good Duke of Somerset defended.

Fox pag. 1372. col. 2.

3 As for the Duke of Northumberland, take him to your selfe, for at his death he denyed the Gospell; and in hope of fauour consented to the Popish religion, and exhorted others to do the like, whose recantation was presently published to the world: Therefore let that Church challenge him, in whose faith and communion he dyed, his end full well declared, that his religion was more for his owne aduantage, then in conscience.

Vntruch 187.

Fox pag. 1402. col. 1.

4 That which is reported of the Earle of Leicester, the credite thereof relying vpon this braggers bare word, alleadging no author for it, may with as great reason be by vs denyed, as it is by him affirmed. Yet admit it was so, that he was in his sicknes troubled with fearefull visions, that is not to be imputed to his religious profession, but to his licentious conuersation, wherein it is like enough he committed some things not becomming a professor of the Gospell. But he needed not to haue noted this, if it were true, as he saith, for so strange a thing, for men in their sicknes to be troubled with illusions of De-

Vntruch 168.

Visions of
Deuils not
strange in
Poperie.

*Ioannes Stella.
Platina.*

Ioanna. Baleus.

*Math. Pa-
risiens.
Flores histor.*

Sleidan lib. 23.

*Vntruth 169.
The commen-
dation of wor-
thie Sir Fran-
cis Walsing-
ham.*

*Stowe ann. 28.
Regin. Eliz-
beth.*

uils, and terrible visions, seeing it is so usuall a thing in Poperie, and often happening to popish professors: Did he thinke so to blind the world, and possesse men with his strange reports, that they could not call to minde the fearefull examples of Pope *Siluester* the second, of *Innocentius* the fourth, of Cardinall *Grescentius*? whereof the first gaue his soule to the Deuill to obtaine the Papacie: the second in the night was stricken on the side by a certaine Bishop that appeared to him in vision, and was left for halfe dead, and not long after dyed: the third being vicegerent for the Pope in the late Tridentine chapter, sitting vp late to write letters to his vnholie Fatherhood, was so frighted with the sight of a great black dog which appeared with flaming eyes, and long eares, that he fell by conceit thereof into a grieuous sicknes, whereof he not long after dyed.

5 Sir *Francis Walsingham*, neyther dyed miserablie, nor in despair: as he was in his life faithfull to his Prince, a louer of his countrie, a great patrone of schollers and martiall men, found in religion: so we doubt not, but he ended his dayes in comfort and peace of conscience. This worthie Counsellers memorie honorable among Protestants, and all that loue their countrie, is odious to Papists, because by his industrie and vigilant eye many dangerous conspiracies against Queene *Elizabeth* were discovered, and by name that most horrible treason of *Babington* and *Ballard*, with their accomplices, in the 28. yeare of her Maiesties raigne, wherein those trayterous Papists intended the vtter ouerthrow both of their countrie and religion: to such indeede that excellent man was an aduersarie, and for this cause, this vile raker in dead mens ashes spitteth his venome at him.

Where he obiecteth the filthie stinke of his bodie, &c. as herein the testimonie of an aduersarie is little worth, speaking vpon his owne bare word: so he might haue remembered what is truly reported of Cardinall *Wolsey*, that his bodie being dead, was black as pitch, and so heauie, that fire could scarce beare it: and that it did so stinke about

about the ground, that they were constrained to burie it *For pa. 996. col. 2.*
in the night season.

The like end had *Stephen Gardiner* that great patron of Poperie, whose tongue, before he died, hung out of his mouth all swolne and blacke. And I pray you what a sweete corse was *Banners* fat belliced carcasse, that was buried full honourably, as hee deserued, betweene two theeues in *S. Georges* Churchyard in Southwarke.

For pa. 1723. col. 1.

As for the wanting of funerall pompe, it is no disgrace to the dead, but it was rather an honour to him, whose liberall expences in the seruice of his countrie, and beautifull reliefe to the liuing, could leaue very little to be bestowed vpon himselfe, when hee was dead. *Lazarus* had but an homely buriall in the world; yet was his soule attended vpon by Angels. *Augustine* well saith: *Si aliquid prodest impio sepultura pretiosa, oberit pio vilis aut nulla: X* the wicked be profited by their sumptuous sepulture, the godly is hindred by his meane buriall furniture. We may say in this case of this honourable man, as noble *Apostolus*, who forbade that any picture or monument should be made of him, when he was dead, giuing this reason: *If I haue done any thing well, that shall be my monument; if not, no tombes or pictures are any thing worth.* So this mans worthie acts, while he liued, shall be his monument now he is dead: which doe more commend him, then the sumptuous pillars of some that lie not farre from him, of farre vnlike desert.

Lib. de cur. pro mortuis. c. 3.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The third Defence.

HIt taketh vpon him to proue, that the Popish religion hath made the professors thereof honourable and glorious: *It was neuer yet* (saith he) *accounted dishonourable to any to be a professor of that religion, which made him glorious.* pag. 82.

Vncut. 16. 20.

2. The children of the greatest Princes and Nobles were Priests and Bishops in England, pag. 84. as *S. Gualterus*, *S. Swithere*, *Thomas of Hereford* sonne of the noble *Camillus* pag. 86. *Cedda*, *Dunstane*, &c. pag. 83.

3. The onely order of S. Benedect haib had twentie Kinges, about 100. great Princes, many Popes, 600. Archbishops, 400. Bishops, 15000. famous men.

Vntil 170.

4. He rebearefeth diuers Archbishops of Canterburie most honorable in their time: Baldwine, Hubert, Kilwarbie, Peccham, Stratford, Oford, Braidwarden, Illip, Langhton with others. pag. 84.

The Answer.

Popish religion a dishonour to Princes.

Platina.

Ex Auentino.

1. **T**He Popish religion is a dishonour to such Princes and Nobles, that professe it: vnlesse any man be so simple to thinke it was an honour for the Emperour Henrie the 4. to waite vpon the Pope Gregorie the 7. three daies and three nights in winter at the gates of Canossius: or for Fredericke the 1. to yeeld his necke to be troad vpon by Alexander the 3. and to be rebuked for holding Pope Adrianus stirup on the wrong side: or for Henricus the 6. to suffer Pope Celestine to set the crowne on his head with his feete, and to cast it off againe: or for King Iohn to kneele downe at the feete of Pandolphus the Popes Legate, and to surrender his Crowne to the Pope. Doth not now this Popish profession adde great honour to Princes, submittin themselves vnto it?

Ex Chronic.
vornac.

2. That the sonnes of Princes haue become Priests and Bishops, in the time of Poperie, is not denied: and so haue Priests and Bishops been made Kings and Princes: as Adelualphus sonne of Egbrichus being Bishop of Winchester, was made King of England, anno 829. Daniel a Priest was elected King of France anno 719. It was not deuotion, but ambition, that made Bishops pricke forward to be Lord Chancellors, Lord Treasurers, chiefe Iustices of England, as we finde in former ages: neither was it the sanctitie of Poperie, but the riches of the Clergie and their brauerie, that allured vnto them the Nobilitie.

Stow.

Languet.

The ambition of Popish prelates.

3. If Bennets order haue brought forth so many of all degrees, it is more like that their fat offerings, great reuenues and idle bellies procured it, then any deuotion of that

that sect wrought it : neither is it a good argument to preferre those colours, because so many haue worne them. The Epicures sect had more schollers and disciples, then any of the rest : The Scribes and Pharisees had more followers, then Christ : and *Diana* of Ephesus was worshipped of all Asia and the whole world, Act. 19. 27. He hath said yet no more for the Benedictines, then the Epicureans, Pharisees, *Dianas* worshippers can alleage for themselves, that many Kings, Philosophers, Priests, and many famous men were of their sects. Lastly, if these Iudasites haue indeede such a good opinion of *Bennets* rule, what ailed Frier *Parsons* to bee so fierce against poore *Barkworth* a Masse-priest of the Colledge of Valledolid, to cause him to be expulsed, to be buffeted vpon the face, and drawne by the heeles vpon the pavement, because he was a furtherer of certaine youthes that entred into the order of *Benedict*? The storie is reported by their owne Masse-priests in their replie to *Parsons*, Manifestation, pag. 69. I would thinke, that his fellow Friers should giue him little thanks for speaking so honourably of the Monkes of *Maledictus* (I would say) *Benedictes* order.

Of *Bennets* order.

4. Concerning the Bishops of Canterburie, which hee hath rehearsed, to haue bin so honourable in their time: it is but his owne fanisie. The most of them haue left no notable memorie behind them, vlesse it be of their ambition, contention, rebellion against their Prince, crueltye against the members of Christ.

Baldwine is famous for his contention with the Monks. Of the Popish of Canterburie: he suspended the Prior from his Priorship, and 22. Monkes from seruice. And *Kilmarbie* for contending with *Walter* Archbishop of Yorke, for bearing vp his crosse thorough the middle of Kent, ann. 1273. Fox pag. 394. So *Peccham* excommunicated *Thomas* Bishop of Hereford, who appealed to Rome: he contended also with *William* of Yorke for bearing vp his Crosse thorough Kent: and at another time with the Prior and Monkes of Canterburie. *John Strasford* being refused and not suffered to yisite in Norwich diocesse, excommunicated the Bishop.

Archbishops of Canterburie.

Bishop suspended the Prior, interdicted the Couent, *Ann* 1343. *Offord* and *Braidwarden* sate each of them but ten moneths: and therefore could leaue no great memorie behind them of their doings.

Popish Arch-
bishops of
Canteburie
traytors to
their Prince.
Ex Chronic.
S. Albani
Ann. 11. Rich.
tit. 16.

Some of them are noted for their disloyaltie to their Prince, as *Thomas Becket*, who set himselfe against *Henrie* the 1. *Winchelsey* was banished the Realme by *Edward* the 1. because he was a disturber thereof, and tooke part with Rebels. *Langton* suffered King *John* his liege Lord to kisse his feete. *Arundel* was adiudged by act of Parliament to be a traytor, and condemned to banishment, and his goods confiscate. As for *Courney* and *Chichley*, they are detected in stories for their cruell hatred against the Church of Christ: the first a great enemy to *Wickliffe* and his followers: the other a most butcherly persecutor of Gods Saints, and a contriuer of the vertuous and valiant Lord *Cobbams* cruel and vniust death, against whom *Arundel* his predecessor gaue sentence, and he executed the same. *Saulburie* is pitied in Chronicles for his miserie, being most cruelly beheaded of the Rebels, not for religion, but because he simply counsell'd the King, not to goe to satisfie the tumultuous peoples demaunds and complaints, which afterward he did, before they could be appeased.

Fox. pag. 440.
Fox. pag. 583.
641.

Stou.

Fox. pag. 396.
col. 2.

Stou.

Slip is famous for nothing more, but that he prohibited vpon paine of excommunication the people to abstaine from labour vpon certaine Saints daies. *Morton* is commended, not as a Bishop for true deuotion, but as a wise and politike man for his sage aduice for conioyning the two houses of *Yorke* and *Lancaster*.

We see then what small honour Poperie giueth to the sectmasters thereof: true religion would haue made them shine, whereas their superstition hath buried them in obliuion: according to the saying of the Wiseman, *The memoriall of the iust shall be blessed, but the name of the wicked shall rot*, *PROU. 10. 7.* *Ambrose* well saith of *Valentinian*: *Non ego floribus tumulum eius aspergam, sed spiritum eius Christi odore perfundam; hoc eius reliquias sacro, hoc ex-*

Ambrosii obit
Valentin.

tiam

tiam eius commendaba, I will not sprinkle his graue with flowers, but perfume his spirit with the sweete saour of Christ, with this will I honor his reliques, and commend his gracious memorie: So had those Princes and Prelates by true religion purchased an eternall memorie, whereas by their idolatrie and superstition, they haue gayned rather shame and ignominie. Thus hath this brrgger faced vs out with a glittering shew of honor, which is turned to dishonor rather and disgrace: and so as *Seneca* sayth, *que decipiunt, nihil habent solidi; tennue est mendacium, perluceat si diligenter inspexeris*: deceitfull things haue no soundnes: a lye is but a thinne mettall, if you marke it well you shall soone see thorough it.

Epistol. 79.

Now this cauiller turneth himselfe from defending of his religion, to pick quarrels with ours, and to lay open the infirmities and offences of it, and to obiect against it.

The first obiection.

1 **H**E obiecteth out of *Luther*, that he should write, *It is the nature of the Gospell to cause warres, that there is no Magistrate, no superior, &c. it is to be intreated by many prayers, that the countriemen obey not their Princes, &c. no lawe; nor any syllable of lawe can be opposed vpon Christians, more then themselves will.* pag. 86. A great slander of *Luther*. Vntruth 171.

2 *Caluine, Beza, with others, decreed in their conuenticles, that all lawfull policie and ciuill gouernment must be taken away; they kept a councell to destroy the King of Fraunce, his children and wife, the Queene mother, &c. a Taylor, and Cobler at Frankeford instituted new courts.* pag. 86. A diuellsish slander. Vntruth 172.

3 *Tyndall taught, and Fox maintaineth these propositions following, that it is impossible for vs to consent to the law of God: the law requireth things impossible: the law maketh vs hate God: every man is Lord of other mens goods: the children of faith are vnder no lawe.* pag. 87. Heapes of lyes and vntruths many. 173.

4 *The Protestants did write a booke against the temporall regiment of women.* pag. 87. Vntruth 174.

5 *The Lord Cromwell, John Duke of Northumberland,* Vntruth 175.

Vntruth 176.

Cranmer, were put to death for treason, pag. 87.

6 The Councell of King Henry the eight (onely the Lord Chawncellor Wriotheslie excepted) did violate the Kings will and testament, pag. 87.

7 The Protestant Councell of King Edward would haue disinherited her Maiestie, and Queene Mary, pag. 88.

The Reiection.

Epist. ad frat.
inferior. lib. de
potestat. secula.
lib. contr. Turc.
lib. de captiui-
tat. Babylon.

Luthers opi-
nion of the
warres against
the Turks.

Ex Thom.
Sleidan. lib. 3.

1. First concerning *Luther*, my answer is 1. that in those bookes which are quoted in the margen, and cited by the aduersarie, *Luther* hath no such words in the edition of his works at *Wittenberge*, at the least not in any such sense that I by diligent search could find. 2. for if he could haue bene detected of such grosse and erroneous sayings, it is not like that *Leo* the 10. in his Bull against *Luther*, wherein his errors are condemned, would haue omitted them. 3. in which Bull artic. 34. these words are fathered vpon *Luther*, that he should say, *Prauari aduersus Turcas est aduersari Deo, &c.* To warre against the Turks is to resist God visiting our iniquities: which words *Luther* in his answer denyeth not, thus expounding himselfe, that he simplie condemned not the warre against the Turks, but the Popes subtiltie, that vnder that colour sought to enrich himselfe, *Hoc prauiari contra Turcas saepe pontificib. magno fuit lucro*, This warring against the Turks, hath brought great aduantage to the Bishops: 4. For otherwise *Luther* taught obedience to the Magistrate, and misliked all tumultuous and disordered courses, as it may appeare by his misliking of *Carlostadius* violent proceedings, who stirred vp the people by violence without the Magistrate to cast downe images at *Wittenberge*: which *Luther* did not disproue, as though he maintained Images, but that this ought to be done by the Magistrate, and not by force, vpon euery priuate mans head without order and authoritie. 5. But they are the Papists, not Protestants, that incourage the people to rebellion as *Junacius* the 3. did discharge the subjects of their oath.

oath and fealtie to King *Iohn*. So did *Pius* 5. and *Gregory* the 13. incite the subiects against *Queene Elizabeth*, proclayming in their wicked Bils, that all Catholikes might lawfullie withdraw their obedience from her. They were your popish Diuines of *Salamanca*, no Protestants that hatched these traiterous conclusions as Cockatrice eggs: that it was a meritorious worke to assist *Tyrone* against the *Queene*; that the Catholikes of *Ireland*, that did fight against the *Queene*, were by no construction Rebels, &c. This shamelesse Iudasite might haue blushed to obiect this vntruly against *Luther*, that which his owne faithlesse crue, and generation of vipers is guiltie of. 6. Lastly, if *Luther* had so said or writ, we defend him not, neither take vpon vs to iustifie all his hastie sentences and rash speeches: We are no Lutheranes, neither haue we receiued our faith from *Luther*, or yet depend vpon him. Why may not Protestants take the like libertie against their writers, which Papists vse against theirs? When *Harding* was pressed with the absurd sayings of *Syluester Priori*, and *Pighius*, he maketh this answere, *We bind our selues neither to the words of Syluester nor of Pighius, if they erre, what is that to vs? let them beare their owne burthen.*

Traiterous conclusions of Iudasites.

Reply to the Manifestat. fol. 66. pag. 2.

Protestants not bound to all *Luthers* opinions or sayings.

Answer to Apolog. pag. 608.

2 Secondly, it is a most vncharitable sclander of *Caluine* and *Beza*, and other Protestants, that they should conspire the death of Princes: It is vsuall with Papists not Protestants so to do, as witnesseth the treasons of *Morton*, *Saunders*, *Allen*, *Ballard*, *Hall*, *Gifford*, *Reynolds*, *Parsons*, *Walpole*, with others, who all haue been detected to be practisers against the life of our late Soueraigne, and the state of this land. The Taylor and Cobler at Frankfort were Anabaptists, as was *Iohn Leyden* the begger at Munster, who came neerer Papists then Protestants: for they said, of the two, namely, the Pope and *Luther*, *Luther* was the worse. Against these Anabaptists did write *Melancthon*, *Vrbannus Rhegin*, with other Protestants, while the Papists let them alone.

which will not be so ill

Languet ann. 1534.

3 *Tyndals* opinions are sound and good doctrine as he propounded them, and Maister Fox maintaineth them,

Fox, pag. 1247.
art. 2, 3.

Tyndals opi-
nions iusti-
fied.

Fox. ibid.

Fox, pag. 1248.
art. 18.

How the faith-
full are not
vnder the law.

Fox, pag. 1250.
art. 18.

not as the Papists wrested them. 1. He saith, that it is impossible for a man to fulfill the law of his owne strength, and of our selues to consent to the will of God: saith not the Apostle as much? *That which was impossible to the law, in as much as it was weak, &c. the wisdom of the flesh is not subiect to the law of God, neither indeede can be, Rom. 8. 2, 7.* 2. He saith not, that the law maketh vs to hate God: but in the law we are proued to be enemies to God, and that we hate him: so the Apostle saith, *I knew not sinne but by the law, Rom. 7. 7. and the wisdom of the flesh is enmitie against God, Rom. 8. 7.* 3. When he saith, *every man is Lord of an others goods*, he speaketh not of a communitie in possession, but of the Christian and charitable vse, which in pitié is to be extended to our poore brethren: *If thou shewest not mercie to the poore, &c. thou robbest him of his owne.* Doth not the wise man say as much? *Withhold not the good from the owners thereof, Pro. 4. 27.* meaning the poore, who before God are owners in respect of their necessitie of that which the rich haue in abundance and superfluitie.

4. Where he saith, *the children of faith are not vnder the law*: he expouideth himselfe, that they are not compelled for feare of the law to doe their dutie, but for the loue of Christ: for the spirit of God worketh in them a willing obedience which proceedeth of loue: He saith herein none other thing, then *S. Paul* before him: *Against such there is no law, Galath. 5. 23. The law is not giuen to a righteous man, 1. Timoth. 1. 9.* which places are not to be vnderstood of the precept and substance of the law, but of the effect and terror of the law, which worketh not vpon the faithfull. Tyndals doctrine is herein all one with Saint Pauls: and this cauiller doth but bewray his ignorance herein mixed with malice.

4. Fourthly, what if some one Protestant haue of a singular opinion, prouoked by the cruell gouernment in Queene *Maries* time, written against the regiment of women, let the author answere it himselfe: Protestants are not to bee charged with mens priuate conceits. We doe

doe blesse God for the gouernment of Infants and women: God hath vsed these weake meanes for the good of his Church in the happie raignes of King *Edward*, and Queene *Elizabeth*: yet we hold it a greater blessing when Kings, not Queenes, men, not children, are left to succeed in the kingdome: as to the praise of God wee see this day.

5. Whether the Lord *Cromwell* were guiltie of treason, (howsoever the Parliament, being misinformed and misled by the malice of his enemies, might iudge of him) by this it is cleered, because the King not long after wished, *that his Cromwell were alive againe*. The Duke of Northumberland did suffer worthily for treason against the Crowne, and died a Papist, whatsoever shew he made before of the contrarie: therefore the Church of Rome hath best right to him, he is no disparagement to the Gospell. It is vtterly false that *Cranmer* was put to death for treason: for he was thereof acquitted at his arraignment in the Guildhall at London: neither are traytors in England adiudged to the fire as *Cranmer* was, but otherwise punished. Fox. pag. 1189.

6. He sheweth not wherein King *Henries* testament was presently violated, and therefore we may suspect the reporter of vntruth: His bodie was interred at Winfore, his legacies to the poore of 1000. markes, and of the gift of twelue pence by the day to twelue poore Knights, were performed, his sonne succeeded in the Crowne: and all this was done according to the Kings last will and testament. But if it had been in some point violated (as it is not like that the Chauncellor, who had racked most cruelly *Anne Askew* an innocent woman with his owne hands, was a man of such conscience, onely to refuse) so there were diuers of the Kings executors resolu'd Papists, as *Cuthbert Tonstal*, *Southwell*, *Peckam*, with others: so that the blame hereof wil be vpon the Papists shoulders, especially seeing most of them, then counted Protestants, afterward in Queene *Maries* time turned Papists. Stow ann. 1547.

7. That ambitious practise of the Duke of Northum-

Fox pa. 1408.
col. 1.

Cod. lib. 4. tit.
20. leg. 8. Con-
stantin.
Ad Pammach.
aduers. Ioann.
Hierosolymis.

ὁ δὲ τὸν χαλκόν
τοῦ ἀνδραγαθίου
καὶ τὸν
ἀρχιεπίσκοπον.

berland to disinherite both the Queenes *Mary* and *Elizabeth*, as it is confessed by vs : so it toucheth not the credit of the Gospell, seeing, as is before shewed, the contriuer of this disinheriting of the right heire, ended his daies in the profession of the Popish faith, to the which he exhorted the people to returne.

Thus this agent for the Pope goeth on still to tell leasings, and would haue his owne word goe for pay. But the law saith: *Vox unus, vox nullius, licet honorat a persona*: The voyce of one, is the voyce of none, though hee were an honourable person; and as *Hierome* saith, *Testimonium pro se, nec Catoni creditum*: No not *Cato* was credited in his owne cause. Were this Ignatian sectarie of a more worthie order, and an honest man then he seemeth to be, he must not thinke his owne surmises can surprise the truth; nor his bold assertions shall be taken for good euidence: It had been more commendable in him to be bashfull to speake the truth, then shamelesse to vtter any thing: as *Cato* said well, *he liked better of young men, that were giuen to blushing, then of pale and wanne.*

The second Obiection.

Vntruth 177. 1. **I**T is a common opinion with this people, that the lawes of Magistrates doe not binde in conscience and in secret, but onely in publike and open shew for auoiding of scandale. What treason may not priuately be plotted and put in practise by this doctrine? pag. 86.

Vntruth 178. 2. **W**hat other thing doth their approued doctrine of sole faith portend to the world, but a desolation of all order, &c. if a man be onely iustified by faith, &c. all offences against a commonwealth, euen to take away the scepter and Crowne of the Prince, may securely be put in action, &c. pag. 86.

Vntruth 179. 3. **T**hat law enacted by Parliament of King Henrie the 8. that all contracts of marriage whatsoever were void by a second marriage consummate, was renoued by K. Edward the 6. yet by the first Parliament of Queene Elizabeth is renoued: from which opinion, and the doctrine of remarrying for incontinencie,

sinencie, &c. what divorcements, dissensions, breaches of wedlocke, &c. haue ensued? pag. 89.

The Reiection.

1. **T**He Protestants denie not, but that the lawes of Magistrates as touching external rites and obseruations doe binde in conscience, but not in regard of the things commaunded, which are of themselues indifferent, and touch not the conscience, as the prohibiting of eating of flesh, wearing of apparell, but in regard onely of our obedience due vnto the Magistrate in lawfull things. But concerning Princes lawes of things necessarily appertaining to Gods seruice and the keeping of the commaundements, such doe simply binde in conscience, enioyning the same, and none other things which God commaundeth in his word. And this is that which is affirmed in Synopsis, which doctrine the aduersarie shall neuer bee able to disprove: and therefore he seeketh to obscure this truth by lying; being not ashamed to vtter here two great vntruths, as though it were affirmed, that Magistrates lawes doe not at all binde in conscience and secret, and as though the question were of all lawes, and not onely of externall rites and vsages, which are in their owne nature indifferent: for treasons and treacheries are directly contrarie to the law of God, and doe pollute the conscience: and such lawes doe binde absolutely in conscience, both in respect of the particular thing commanded, and of the generall rule of obedience.

How Magistrates lawes bind in conscience.

Synops. cont. 4. qu. 7. part. 1.

2. Though Protestants teach, that onely faith doth iustifie, yet they affirme not onely faith to be necessarie. And our opinion is, that iustifying faith cannot be without fruites: that whereas there are no good workes there is no faith: neither was that euer a right faith, which neuer brought forth good workes. It is therefore a foolish consequent brought in by him: Protestants are iustified onely by faith: *Ergo*, felons, murders, treasons may be safely

Faith iustificeth alone, but must not be alone.

T^h. 3. 8.

safely practised among them : for where these things are maintained there is no faith perceued. Good fruits make not a tree good, but onely declare it to be good : doth it therefore follow, that it is no matter whether a good tree bring forth fruite or not ? nay, if it doe not, it is found to be no good tree. We say therefore with *S. Paul*, that *they which haue beleued should be carefull to shew forth good workes; these things are good and profitable to men*. But this shall cleere our doctrine of iustification by faith onely from all suspicion of treasons, treacheries, that these cursed attempts are not to be found among the *solifidian* Protestants, but among the *nullifidian* Papists, who standing vpon the merite of their workes, make no conscience (a great sort of them) to practise against their Prince and countrie, as it hath been more then twentie times in the raigne of *Queene Elizabeth*, attempted by Romish Priests, and Iudasites and their sectaries, and by Gods great mercie and watchfull prouidence discouered.

The law of
precontracts
whether in
force.
A great vn-
truth.

Matth. 5. 32.
except for
nication : and
Matth. 19. 9.

3. That law of reuerfing precontracts by mariage consummate, was made in the Popish Church, and as yet the whole bodie of Popish religion remained in England; onely the Popes supremacie excepted, *anno 32. Henric. 8.* But it was reuerfied vnder a Protestant Prince King *Edward* the 6. This exception tendeth rather to the disgrace of Poperie, then Protestancie. It is further a most impudent forgerie, that the statute against precontracts was reuiued *anno 1. Elizabeth* : onely so much is reuiued, as was repealed by *Queene Marie*, as touching other prohibitions of mariage, not that which was reuoked by King *Edward*. The practise also of the Church sheweth the same, where a sound and lawfull precontract is admitted, against an vsurped mariage though consummate. As for mariage after diuorce for fornication, where Christ hath giuen a libertie againe to marrie, it ought not to be restrained for feare of any ensuing inconuenience, least man should seeme to be wiser then God. And yet greater daunger is feared, and more mischiefe like to be intended,

tended, where marriage vpon diuorce is denied, then where it is admitted: for there, one partie being a continuall offence to another, they shall be constrained to liue vnc chastly and incontinently, or tempted to practise one against the life of another, that the yoke may be loosed: whereas when a second mariage, where the iustnes of the cause to the Magistrate is approued, is graunted, the foresaid daungers, are the one helped, the other preuented.

Augustine thus resoluech: *Potius vxore viuente aliam ducat quis, quam humanum sanguinem fundat*: It were better for a man to marrie another, his first wife liuing, then to shed blood. And *Ambrose* concludeth peremptorily: *Viro licet vxorem ducere si dimiserit vxorem peccatorem*: It is lawfull for the man to marrie a wife, hauing dismissed the first for her offence against mariage.

Caus. 33. qu. 2. c. 9.

Ambros. in 1. Cor. c. 9.

Thus it is apparant, with what weapons our aduersaries fight, with slaunders, wrestlings, misreports. But as the law is, *Testimon iuraro non credendum*: A man is not to be credited, not speaking vpon his oth: So this fellow is not to be trusted, who I am sure, would hardly sweare, vnlesse his conscience bee cauterised, these things to bee true, which here he hath objected. I remember *Augustine* writing to *Hierome*, commendeth the faithfulness of one *Cyprianus*, that caried his letters: *Non illi diligentia deerit in custodiendis rescriptis, alacritas in perforandis, nec fides in reddendis*: He wanteth not neither diligence in keeping my rescripts, nor cheerefulness in carying them, nor trust in deliuering them. But this talebearer in reporting of Protestants opinions wanteth all these: he is neither diligent in vnderstanding them, nor willing to remember them, nor faithfull in rehearsing them. Where he would foyle others, he sheweth his owne follie; where he would blaine vs, he shameth himselfe: he pretendeth to accuse others, and had more neede himselfe to be excused: much like to the souldier, that *Cato* so much misliketh, *whom in walking vseth his hands, and in fighting his feete*: when he should in walking stirre his feete he vseth his hands, and when in fighting he should exercise his hands

Cod. lib. 4. tit. 10. leg. 8. Constantinus.

red. non ad T. modum T. modum

*et in utroque
vultu
et in utroque
vultu*

he runneth away with his feete: So playeth this freshwa-
ter souldier, when he should lay on sound stroakes in tel-
ling the truth, he runneth on with fables, thinking so to
carrie all before him.

The third Objection.

NOW this quarrell-picker proceedeth, and taketh ex-
ception to the mariage of Ministers, which he would
proue to be preiudiciall to the Common-wealth: I will
abridge his discourse being confused, and follow his
sense, though it be needlesse to rehearse all his words.

There haue been accounted 40. thousand parish Churches in England, admit the least suruey of thirteene, fifteene, or sixteene thousand: There being so many married Ministers, for among all those it is a dishonour at this day to be unmarried: if 75. persons of the Israelites descending into Egypt in the space of 400. hundred yeers multiplied to 603550. people, there being for euery married Israelite a thousand married Ministers, in the like space of time they will amount to 603550000. a greater number then many Englands are able to maintaine, vilesse they should be sent out to the warres to be slaine. But to permit multiplication of men to such ends, to utter them by slaughter is wholly Turkish, &c. pag. 90. to pag. 92.

The Satisfaction.

1. **T**O let passe his vncharitable slaunder, that it is a dishonour among Protestant Ministers to be unmarried, whereas we honour the gift of true chastitie, and reuerence them that haue it: and there are diuers among the Protestant Ministers, both Bishops and others, which haue imbraced single life: likewise not to touch his false account of the number of Parish Churches, which neither maketh 40. nor yet 13. or 15. thousand. The whole summe vpon a diligent suruey taken in the 44. yeere of Edward the 3. nor exceeding beside London 8600. Parishes Churches, and London containeth 108. Parishes: In the whole.

The number
of Parishes in
England.

Stones

How y. Elizeb.

whole they are not about 8700. or at the most 9000. Parish Churches. But to let this matter passe.

2. If mariage by the word of God be free for all men, as the Apostle saith: *For auoyding of fornication let every man haue his wife*, 1. Cor. 7. 2. And, *Mariage is honourable among all men*, Hebr. 13. 3. then how absurdly doth this fellowe inferre that for feare of some inconuenience, Gods ordinance should be restrained, and some forbidden to marrie: shall men presume to controule Gods workes, or to infringe his ordinance, or to seeme to be wiser then he? as the Prophet saith, *Who hath instructed the spirit of the Lord, or was his counsellor, or taught him?*

Restraint of mariage against the ordinance of God.

Isay 40. 13.

3. By as good and much better reason may the mariage of the poorer sort and common people be forbidden, who are tenne to one for euery Minister, and haue lesse prouision for their maintenance. This Popepolitician belike would giue aduice, that least people should multiplie too fast, there might be a law, that a certaine number onely should attend vpon the duties of mariage, and bee set apart for procreation: that as it is among horse and other cattell, that the goodliest beast is kept for a stale, so it might bee among men: such seeme his prophane conceits to be. And with as good right may any other order be restrained from mariage, as Ministers, in respect of the Common-wealth, seeing that they haue the best meanes of education for their children. And wee see by experience, that from their families haue issued forth many worthie men both for Church and Common-wealth, whom the world should haue been depriued of, if this wizards conceit might take place.

4. And if the mariage of Ministers were like to be so burdensome to the Common-wealth: how came it to passe that *Moses* that wise lawgiuer could not foresee it in the mariage of the Leuites, who were the 13. part of the Israelites, and all liued vpon the tithes and offerings of their brethren, whereas the Ministers now are not the 100. part of the people. What intolerable presumption is it in this shallow braine, to found a depth beyond his

Ec 3

plumme.

plumme, and as another *Hobab*, to take vpon him to teach *Moses*: but without either wit or honestie, both which *Moses* father in law had, and the direction of the spirit withall.

Pimarche,
Laconic,
apophthegm. at.
in Lycurgo.

Procreation
of children
Gods blessing.

ιστις γη ισαλ ου
τις υμειστωτα
ιγινωσας.

The Scripture sayth, *The multitude of the people is the honor of a King.* *Pron. 14.28.* Among the heathen, *Lycurgus* and *Solon* depriued those of certaine honors, which liued single, or had no children. Among the Romanes they had great priuileges, that were increased with many children. A certaine Spartane yong man doing no reuerence to the Captaine *Dercyllidus*, as he passed by (among whom it was ignominious not to reuerence old age) gaue this reason, *because you haue begotten none to rise vpon to me when I am old*, which saying was miliked of none. If the heathen then did count it such a benefite to haue procreation of children, shall Christians skoffe at the fruites of generation, and despaire of prouision for such a multitude? As though God which feedeth the soules of the aire, and vpon whom all creatures depend, could not prouide for his people otherwise, vnlesse they should be sent to the warres, that the sword might deuour them. For thus this seraphicall Apologist concludeth, *if warres had not bene to prevent so many marriages, and kill so many thousands of men, how could this nation haue provided for so many?* pag. 92. What could sensuall Epicures, prophane *Diagoras*, or skoffing *Lucian*, haue said more to the derogation of Gods prouidence? What is it to limit Gods prouidence, if this be not? as though God seeth not an hundred wayes to prouide for his, without this bloudie stratageme, in appointing them to the sword?

But what fouer he ridiculouslie hath objected against Ministers marriage, that it is against a common-wealth, is truly verified vpon popish monasticall single life: what horrible pollutions, whoredomes, fornication, incest, sodomie, bastardie, secret murders of infants then raigned, by reason of forced and dissembled virginie, it would offend Christian eares to heare. In *Gregory* the first his time, there were found fixe thousand infants heads.

Forced cha-
ritie mischie-
uous to a com-
mon wealth.

heads in a Moate or Fish-pond, which he perceiuing to haue been caused by forced single life, reuoked his decree made before for the same. It was one of the greccuances of the Germanes exhibited by the Princes in the Councell of Norrenberge against the Romish Clergie, That whereas Priests were by the canons forbidden to marrie, they went about night and day to attempt and try the chastitie of matrones, virgines, wiuers, daughters, and sisters of lay men: and it hath been found by experience, that partly with gifts and flattering words, partly by secret confessions, many virgins and matrones haue bene moued to faine and wickednes, &c. And it happeneth oftentimes, that they do detain and keepe away wiuers and daughters from their husbands and fathers, &c. They complained farther that they suffered the Clergie for a yearly stipend to dwell with concubines and harlots, and to beget children by them: they compelled also chaste Priests to pay tribute for concubines, and so it should be lawfull for them, either to liue chaste, or to keepe concubines. The chastitie and single life of the Monks and Clergie of England, was according to the same patterne, whose dissembled sanctitie and pharisaicall hypocrisie was layd open at the suppression of those houses, and their filthy abominations and vncleannenes of life discovered. All which abuses had no other beginning, then from that forced virginie and diuelish prohibition of mariage: as Bernard well perceiued in his time: *Tolle de ecclesia honorabile coniugium, &c.* Take from the Church honorable Matrimonie, shall you not fill it with incontinent persons, concubinarie, Sodomites, &c. *Thales* is brought in, thus aduising *Periander*, when his heardman *Plutarch* had brought in a foale, which in the foreparts resembled a man, but behind an horse: *I would wish thee to see none to keepe Mares, vntlesse you giue them wiuers, or women:* whereby he insinuated, that where the naturall remedie is denyed, vnnaturall lusts and desires rage.

Now let any good common-wealths man iudge, whether honest mariage, or vnholie and vchaste life be fitter for humane societie: This brabler condemning the

Szegedin. in
Pecul.

videtur natus
ut iuratus
non tunc videtur
esse.

Plat dial. 5.
de Republic.

Cod. lib. 4. tit.
20. leg. 9. Gra-
tian.

first, must incline to approue the second: as indeede one of their Popes *Nicholas 1.* is reported to haue said, *Honestius esse plurib. oculis implicari, quam aperte cum vna ligari*, That it was more honest secretlie to vse many women, then openlie to be tyed to one. And herein they are right Platonists, whose opinion was, that *it was profitable for wines and children to be common*: Neither is it any other like, but that then many simple foster-fathers kept other mens children at their fiers, and that frierlie companions presumed too farre of Platoes communitie. Thus this sleaunders I trust is answered, though it be not much to be regarded: for as the Emperour sayth, *In re propria nemo idoneus iudex*, No man is a fit iudge in his owne cause: no more is this coapesmate, in the defence of his Ignatian carnall communitie, and accusation of matrimoniall chastitie.

The fourth obiection.

Wotrath 181.

His next exception against Protestants, is for the omission of fasting dayes: whereas, if there be but twelue thousand parishes supposed, and in euery parish an hundred persons, if they should fast but an hundredth dayes in the yeare, and spare euery of those dayes one meale, estimated but at a penie, euery man should spare an hundred pence, which is tenne shillings; euery parish fiftie pound in the whole land; the summe would arise to sixe hundred thousand pounds: yea, making accompt of thirtie hundred thousand men according to the muster bookes; and so many women put to them, the summe would amount to thirtie hundred thousand pounds.

He further calculateth the charge of the progenie of Ministers, reckoning them at an hundred thousand, and their dyet at threepence a day, which would come to 547500. pounds, which would serue for the maintenance of warres, *that so many taxes might be spared, raised upon better subjects*, pag. 93. 94. Thus much he prateleth in effect.

The Reiection.

TO omit his simple and fillie calculations, and
 vaine suppositions, as that an hundred pence
 make tenne shillings (euery child could haue told him
 that fuescore pence make but eight shillings four pence)
 and that the offspring of the Ministers within these fortie
 yeares riseth to an hundred thousand (he can not finde
 halfe that number) and that threepence a day for so many
 amounteth to five hundred thousand, 47. thousand, and
 five hundred of pounds, which in true account commeth
 but to 456250. for threepence a day in the yeare consi-
 sting of 365. dayes, maketh but foure pound eleuen shil-
 lings threepence, which for an hundred thousand reas-
 cheth to the foresaid summe, and no more: But it is lost
 labour to trace him in all his triflings: as is his diuinitie,
 such is his arithmetike.

The Apolo-
 gifts loose
 calculations,
 and simple
 counterca-
 sting disco-
 uered.

2. Concerning dayes of abstinence for maintenance of
 fishers and preservation of flesh, he can not be ignorant,
 but that they are obserued among Protestants, though
 not for any superstitious opinion of religion therein, as
 among Papists. Likewise the forbearing of one meale
 once or twice in a weeke is a thing in practise in *England*,
 and was enioyned by publike order in the late yeares of
 scarcitie, and is still obserued vpon friday at night, in the
 houses of great men, and of the abler sort. As for the rest
 for poore artificers and labourers, I feare me in most
 townes of *England*, their meale more then twice or thrice
 in a weeke costeth them not aboue a penie. And is his
 meaning such to rake out so many pence out of the
 hungrie bellies of the poore, whereas (poore soules) their
 emptie stomacks had neede be better filled: for I dare
 say that the third man in this land especiallie in the coun-
 trie is of this number, that doth either fast of necessitie,
 or fareth often very meanelly and courselie: he then is
 like to come short of his reckoning. But I know why he
 is so eager for these pence, either to help his holie father

Fasting not
 neglected a-
 mong Prote-
 stants.

with.

with his Peter-pence againe, or his fellow Friers with their begging pence.

2 But as Protestants mislike not abstinence and fasting for maintenance of the common-wealth, and reliefe of the poore, but wish that the abler sort would spare of their superfluities from their tables to feede poore *Lazarus*; so I am assured that true fasting is better exercised among Protestants then among Papists: For what is their fast? forsooth they will eate wo flesh, but marmelade, sucket, iellies, spiced cakes, wine, all manner of conserued and preserued dainties: they will feede of on fasting-nights, and lick their sweet fingers: Such was the fasting of some in *Hieromes* time, that would eate no oyle, but they would seeke for figs, pepper, nuts, dates, cakes, &c. some would eate no bread, nor drinke water, *sed forbitione nuda delicatius et contrita olera betarumque succum, &c.* but seeke for delicate supplings, and herbs shred together, and the iuice of beetes, &c. This is the right patterne of popish fasting. And least I might be thought to do them wrong, the Masse-priests and Iudasites herein do one accuse another: these lay to the others charge *their drunkennes, playing at dice, the finding of a maid in one of their chambers*: and these things were done in prison, where it is most like, if in any place their fasting and chastitie should be best performed: I know drunkennes cometh not by fasting and abstinence, nor yet dallying with maides in corners.

3 Concerning the great charge of Ministers progenie, admit it come to so much in 40. yeare space, as this Popes auditor hath layd his counters, to fife hundred thousand pound and odd, as in deed, it doth not, as is before touched, neither the number of them being so great, nor the charge rising to such a summe: but be it granted: 1. may not the same obiection be urged against any other order or calling, of lawyers, artificers, labourers, or such like? might not euery parish in *England* spare an artisan or labourer some one or other, whereas one Minister is necessary for euery parish? will not the progenie of any one,

either

*Hieron. ad
Nepotian.*

The manner
of popish fa-
sting.

*Parsons Mani-
festat. fol. 4.
pag. 2.*

Ministers pro-
genie not
burdenous
to the land.

either Tailor, Shoemaker, Weaver, Husbandman, through the land, accounting for every parish but one, arise in like time to the like multitude? And in his prophane and popish conceit, are Ministers, that draw the people to God no more necessary, then botchers, coblers, hedgers, &c? 2. If the offspring of Ministers should all be of the same calling, as the sonnes of the Levites and Priests were, and all be maintained of tithes and offerings, as the other were, they might with greater shew of reason be thought to be burdalous, and yet the other were not: but seeing they are dispersed into other callings, and so diuerslie employed some in trades, some in merchandise, some in profession of learning, some for the seas, some for the warres and other seruices of the King; the same exception might be taken as well against any other of the Kings subiects, as against them. 3. Who seeth not, what a foolish reckoning he hath made: he maketh account of an 100 thousand now after 40. yeares continuance, and of 100 thousand pound now by the yeare increasing, which he holdeth sufficient for the maintenance of warre, and supplie of taxes &c. But let him be asked what the number of the one was, and the summe of the other, 10. 20. 30. yeares since? he must come short by so many parts and degrees of his account: and yet so many yeares since, the English warres began, and subsidies were thought needfull to be deuied, when as yet the increase of Ministers and of their charges came not to the fift part after that rate, when as notwithstanding the yearely expences of the warres in *Ireland* and other places did rise to 200 thousand pound by the yeare. But what is this counter-caster meaning? would he haue this summe of 100 thousand leuied yearely of the Clergie? all their reuenues and livings to a great will not reach it: wherefore would he haue it collected? to maintaine warres, and spare subsidies? Must they shall cease: our greatest warres are like to be against the Pope and his adherents. Let it be noted then, that this popelinge giueh counsell how warres might be maintained against that Pope his unholy father, who is the greatest enemy to

Of raising
of subsidies.

book 11 A
box 150
21. 11. 11. 11.

Verba,
Pag. 99.

Ministers
good sub-
jects,

this nation. And for the sparing of subsidies and taxes, raised vpon better subjects, I answer, first, that both the occasion thereof, the necessitie of waies being remoued, and the Kings princely disposition so standing, that he would haue subsidies rarely lifted vp, I make no doubt, but hereafter they will more sparingly be required, that there neede no such supplie. Againe, the Clergie toward the raising of these subsidies were always most forward, & payed more for their number by five parts at the least, then any of the Laitie: for whereas they make not for their number the hundred part of the land, and for their renew receiue nothing neere the tenth part, so many impropriations being deducted; yet their share in the subsidie was very neere the fift part of the whole, if not more: And therefore in this regard there were no better subjects then they, as also in respect of their loyaltie in themselves, and seruice to the Prince, in retaining the people in due obedience. But if they were no better subjects then trayterous Iesuites and Seminaries, I say not it were no great matter if they were one hanged against another; but if they were all shipped to the Sea, and sent to the Indians and Cannibals, or whither else, so they were not in *England*. I thinke the whole land would be in greater quiet and safetie. Lastly, this cruell wretch sheweth himselfe another *Haman*, who to haue the Iewes destroyed offered to bring in twelve thousand talents into the Kings cofers, *Esler. 3. 9.* So this fellow offereth five hundred thousand pound to haue the Ministers and their offspring rooted out: like another *Caligula*, that as he wished all the Romane citizens had but one neck that he might strike it off at once; the same in his hart he desireth in the Ministerie of *England*. But I doubt not, but I shall sooner see the Frogs of Egypt, that crawled in euery place, with an East wind to be cast into the Sea, then the Doves of the Church to be driuen to forsake their holes. But whereas he addeth, *That the behaviour and disobedience of Protestants in commonwealths is worse then among Iewes, Turks, Pagans, &c.* neither can it be imagined, how

A wicked
Sander and
much 12.

amendment

amendment should be had, except a reformation of Protestants disobedient doctrine be made. pag. 94. His owne can-
 terized conscience knoweth, that this is an abominable
 slander or fiction of Protestants, but a true narration
 of Masse-priests and Iesuites: for if *Mortons* rebellion in
 the North, *Saunders* commotion to warre in Ireland, *Al-*
len, *Parsons* inuasion by the Spaniards, *Babingtons* conspi-
 racie, *Lopez* poysoning, *Parries* murdering be laid toge-
 ther, with many other trayterous attempts both against
 Prince and countrie, it will evidently appeare, as cleere
 as noone day, that neuer any such villanie was attempted
 against any Turke or Heathen Prince, as hath been prac-
 tised by those Papists.

And concerning doctrine, Protestants teach obedience
 to Princes euen in Ecclesiasticall causes, Papists denie it:
 yea they maintaine monstrous positions, that the Pope
 may excommunicate and depose Princes, may absolue
 the subiects of their oth and fealtie: that the Pope inua-
 ding a countrie for religion, ought to be assisted by the
 subiects against the Prince: that the Popes designement
 to inuade a countrie by force to the same end, ought not
 to be revealed to the state: these are *Parsons* positions.
 Adde vnto these, the Iesuites conclusions at Salamanca:
 that it was meritorious to assist the rebels in Ireland a-
 gainst the Queene: that they which tooke part with the
 Catholikes against the Queent, were by no construction
 rebels; &c. Wherefore seeing there can be no amende-
 ment or redresse of Popish trayterous practises, till both
 they and their doctrine be auoyded the land, we are to
 wish and hope in time, that as Popish doctrine is already
 sent backe to Rome the mother thereof, so the trayterous
 Iesuites and Priests, and all their factious crue, and adul-
 terous feede of that strumpet, may in good time also bee
 dispatched thither, to sucke their owne mothers breasts:
 that both the bondwoman and her sonnes may be cast
 forth, and not be heires with *Isaac*. And if they will
 with *Judas* depart from the Ministers of Christ to the
 Pharisees, we may wish vnto them *Judas* end as one faith:

*Indus iuit ad Pharisaeos non iuit ad Apostolos; iuit ad diuisionem & diuisionis perijt: Indus went to the Pharisees, not to the Apostles; he went to those which were diuided, and being diuided in the midst perished. And happie were it with the Church of England if it were honestly rid of such makebate companions; that wee might dwell by none but good neighbours; as it is said of *Themistocles*, when hee offered his ground to sell, caused it to be proclaimed, *that he had a good neighbour*. Now this aduerfariie breaking off here his vncharitable accusations, returneth to his former defence, which how fillie and weak it is; shall in the discouerie thereof appeare.*

The first Defence.

Vntruth 181. **W**Hat disloyaltie of behaviour to *Commonwealths* may be noted in *Catholike religion*? doe wee not teach all dutie vnto Princes and superiours? pag. 94.

Vntruth 183. What is there in that sacred function of *Priesthood*, now treason by the proceedings of England, that can be guiltie of so great a crime? in the statute of treason in *Edward. 3.* nothing is remembred but that which tendeth either to the betraying of King or countrie. pag. 95.

Vntruth 184. What is in *Priesthood* now, that was not in former times? which euer in *Parliament* hath been repented the most honourable calling, &c. the same *Priesthood*, which was giuen to *S. Peter* and his *Apostles*: the same which *S. Augustine* and his associates had, that converted *England*. pag. 96.

Vntruth 185. There is in that sacrament (of *Priesthood*) no renouncing or dentall of any authoritie in *England*, no conspiracie to *Prince*, no betraying of king downe, &c. pag. 96.

Vntruth 186. That *Priests* do absolve from sinnes, &c. the cause is no temporall thing, and yet it cannot be the cause of this treason: for *Deacons*, which haue no such authoritie, are traitors by the same statute. pag. 96.

Vntruth 187. That our *Priests* are consecrated in *foraine countries*, is not the cause: for in former times it hath been the greatest honour to our *Clergie* to be consecrated in those *foraine countries*.

countries: and to be ordered in France, to which we be friends, and in England is equally treason. pag. 97.

7. The Grecians and Germanes diuers in doctrine to the Church of Rome, haue their Seminaries of Priests maintained by the Pope, and yet they condemne not their Priests for Vntruth: 88. traitors: and it is as improbable, that the Pope hath an intent to bring England vnder his temporall gouernment, as it is improbable in those countries. He hath such an intent.

8. How can those religious Schooles be such aduersaries, &c. where there is no Reader, no professor, no Lecture, no doctrine against our English gouernment: where prayer is continually made for her Maiestie? The rules and gouernment there consent with the ancient foundations of Cambridge and Oxford. pag. 98. Vntruth 189.

9. What disobedience can it be to denie to any temporall Prince supremacie in causes Ecclesiasticall? a preeminence distinct, &c. which our Kings themselves neuer approued in the Roman See: which neuer any Turke, or Gotb, or Vandale or Infidell challenged, &c. nor any temporall Prince, vntill it be in England. pag. 98. Vntruth 190. It is great disobedience.

10. The enemies to this See do not condemne it as a disobedience, to appeale to Rome in spirituall cases, to goe on pilgrimage to Rome, to fetch any Crucifixe or picture from thence: all Catholikes and Christians of the world, without prohibition of their Princes, haue access thither. pag. 99. Vntruth 191.

11. Our most triumphant Kings haue performed those offices (in visiting of Rome) in their owne persons. pag. 99. Vntruth 192.

The Answer.

DOe ye aske what disloyaltie there is in your Catholicke religion? when by Popish doctrine Princes are not chiefe in their owne kingdoms ouer Ecclesiasticall causes and persons: and the Pope hath authoritie by the same to excommunicate and depose Princes, and absolue subiects from their oth of obedience? And doe ye teach all dutie to Princes, when the pestilent vipers the Iudasites doe hold, that subiects ought to assist the Pope

The disloyaltie of Iudasites and Massepriests.

Parsons Manifestat. f. 13. p. 2.

*Replie to the
Manifestat.
fol. 66. pag. 2.*

inuaing a countrie by force for religion against their Prince, and that they are bound to keepe secret the Popes designements to that end: that they were no rebels which aided the Popes Cacolikes in Ireland against the Queene: I would not so often alleage these matters, but that this brablers confused *tautologies* can not otherwise be answered.

*Ed. 3. ann. 25.
ca. 2.*

2. There be other points in that statute, beside betraying of King or countrie, that are made treason; as to violate the Kings wife, or his eldest daughter, or the wife of his eldest sonne: but these matters are impertinent: they serue only to shew the vntruth of his speech. And euen by this statute, popish Priests and Iudasites that maintaine a forren Potentate, a knowne enimie to Prince and countrie, are found to be traytors: for they which are adherent to the Kings enemies in his realme, giuing them ayde and comfort within the realme, or elsewhere, are by that statute iudged traytors.

*Popish priest-
hood much
differing from
the auncient
priesthood.*

Secret. 1. 5.

Theodor. 5. 9.

Theodor. 5. 33.

3. In popish Priesthood there are many things now, which were not in former times: as to haue power to make Christs bodie, that it is a sacrament, and hath an indeleble character; their shauing, greazing, to haue dependence vpon the Bishop of Rome; the vow of single life annexed to orders; these things in the honorable calling of the Ministers of the Church, the auncient and pure age of the Church did not acknowledge. And though the popish priesthood for some hundred yeares past, hath beene in great credite, yet was it another manner of Ministerie, which was honoured of the auncient Christian Emperors: As the Bishops of the Nicene Councell, whom *Constantine* so reuerenced that he would not sit downe, till they had beckoned to him. *Melotius*, whose eyes, lips and breast *Theodosius* kissed & embraced: *Chrysostome*, whom *Goinas* the Goth did reuerence, and caused his children to fall downe at his knees: all these were Bishops of another order, then the Popes creatures now are. It is also a vaine boast, that *S. Peter* had the same priesthood. *S. Peters* presbyters were not Lords ouer Christs flocke, as the Popes Clergie

Clergie is, 1. Pet. 5. 3. *Peter* doth make himselfe a *synproph-
byter* with the rest, not lord ouer the, nor they to depend
of him: and confesseth Christ to be the *shepherd*, the chiefe
shepherd 1. Pet. 5. 4. he dare not arrogate that title to
himselfe as the Pope doth. In some respects they may
haue the same priestthoode which *Augustine* the Monke
had, (though as yet the sacrifice of Christs bodie was not
annexed to the priestthoode, nor many yeares after) for he
came from Rome, and sought the preeminence of that
See: but before his comming there were in *England* other
Bishops, who depended not vpon the *Romane* Bishops,
neither did acknowledge *Augustines* authoritie, and re-
fused to yeeld obedience vnto him.

Ex libro Top-
nalenf. &
Fabian.

4. In the very receiuing of popish priestthoode, the Masse-
priests bind themselves to be subiects to the *Romane*
Bishop in spirituall things, and so denie the lawfull au-
thoritie of the Prince in causes Ecclesiasticall. The *Juda-
sites* beside do enter into a vow of obedience to execute
whatsoeuer their superior shall command them to do:
by vertue of which vow, many treacherous conspiracies
haue been contriued: yea they haue a speciall vow of
mission; whereby they bind themselves to go whither
foeuer the Pope shall send them. Who seeth not, how fit
an engine this is, to draw them on to practise against both
King and Countrie, as hath been scene in *England*, but to
their owne cost hitherto (thanks be to God) and I trust
shall be so still.

sequit. catech.
lib. 2. ca. 16.

5. Popish priests and Deacons are not deemed traytors
for their absolutions, or any other priestly function, but
because they do receiue priestthoode by authoritie of a for-
rain Potentate, claiming iurisdiction in *England*, and who
as a temporall aduersarie hath displayed his banner in the
field against the Prince: the maintenance of whose autho-
ritie is iudged trayterous.

To acknow-
ledge a forrain
Potentate is
a treasonable
act.

6. To receiue orders in forraine countries simpliciter is not
made treason: for the Church of *England* receiueth such
Ministers as were ordained in other countries, professing
the same religion, as at *Basile*, *Geneua*, in *Germany*: But cy-
ther

Elizabeth
ann. 27. c. 2.

ther in the realme or without the realme to be ordained by any authoritie deriued, or pretended from the See of Rome, is by the law decreed to be treason, because there. in they which are so ordered, acknowledge and receiue the Popes vsurped power and authoritie in *England*, who is an enemy both to Prince and countrie, wherein they are guiltie of treason.

Difference
betweene the
state of *Eng-
land*, and o-
ther countries
and free cities.

7. Though in some free cities in Germany & in Greece vnder the Turke Seminarie Priests be tolerated, that is no president for *England*, neither can it stand with the policie of this kingdome to admit any such mixture: And in that they are not there taken for traytors, the case is not like; for if they had practised there against the life of the Prince, and state of the countrie, as in *England*, there is no question but they would haue taken the like order with them. Neither in *England*, for more then twentie years was it made treasonable to be made a Popish Priest, till such time as the state perceiued that their entring into the land, seducing of subiects, conspiring together, tended to the subuersion and ouerthrow both of Prince and countrie. And it can not be, but that the Pope should haue an intent to bring *England* vnder his temporall gouernment (whatsoeuer he intendeth in other countries) seeing both the Iudasites and Priests acknowledge that the Pope hath *indirectum potestatem in temporalib.* hath an indirect power euen in temporals, by force of armes to restraine Princes, and to reforme them, and to dispose of Kingdomes.

Parsons Mai-
seslat. f. 16. p. 1.
Priests reple
fol. 40. pag. 2.

Iesuit cate-
chism. li. 2. c. 7.

8. This article is wholie vntrue: for neither are the Lectures read in the Iesuites Colledges very commendable, when one *Maldonat* a Iudasite in one publike Lecture proued there was a God by naturall reason, and in another, that there was none. And *Parsons* would haue had his traiterous booke of titles publicly read in the Colledge at Rome to the Students, as his fellow priests report. What the professors of the Iesuites Colledge are, and how affected to the Ciuill gouernment, may appeare by their treacherous attempts. *Paradi* a Iudasite in France
approved

approoned the wicked treason of *Barriere* against the King: so did *Commales*, who openly in his Sermons sayd, they wanted but an *Eboul*: *Walpoole* a Iesuite deliuered a poisonfull confession to *Squires*, ann. 1597. to destroy the Queene: *Parsons* before that, with other of the Spanish faction, practised with *Lopez* to the same deede. As is their practise, so is their doctrine: *Parsons* maintaineth as a principle, *that necessitie of true* (he meaneth his Cacolike religion) *is required in all pretenders to the Crowne*: whereby he meaneth that no title should be admitted, though nearest by bloud and lawfull succession, vnielſe the profession of the Romane faith were coincident to it. *Gnignard* made a booke, wherein he maintained, that to kill offenders (he meaneth Princes that stood not for them) was meritorious: *Chastell* one of their schollers, that was executed for attempting the Kings death, maintained before the Iudge, that in some cases it was lawfull to kill his King. At *Salamanca* in Spaine, these conclusions were resolved vpon by the Diuines of the Iesuites Colledge, that all *Cartholikes* did sinne mortally that took part with the English against *Tyrone* in Ireland: that they which did fight against the Queene, were by no cōſtitution rebels, &c. These and such other positions were subscribed by *John de Sequena*, *Emmanuel de Royas*, *Iasper de Alena*, professors of Diuinitie in the Colledge of Iesuites there; and by *Peter Osorio* preacher there. What a braſen face now hath this fellow, that sayth there is no professor, lecture, doctrine in their Colledges contrarie to the English gouernment: and what manner of prayers they vsed to make for Queene *Elizabeth*, we may iudge by these their practises and opinions. And if it were not so, that these Schooles and Seminaries are corrupters of youth, the Court of Parliament of *Paris*, vpon the apprehension of *Iohn Chastell*, who stroke the King with a knife in the face, who was a student of the Iesuites Colledge of *Clairmont*, would not haue decreed the whole companie of priests & students there, as corrupters of youth, disturbers of the common quiet, enemies of the King and State, to stand within three

Iesuit. cath. chif. lib. 3. ca. 18. lib. 3. ca. 13. ibid.

Satellif. de Turcopapif. lib. 1. ca. 8.

Manifestat. fol. 67. pag. 2.

Iesuites position and doctrine. Iesuit. Catechism. lib. 3. ca. 22.

ibid.

Reſpō. to Manifestat. fol. 66. pag. 2.

Reſpō. to the Iesuites

Iesuit. cath. chif. lib. 3. ca. 18.

shall have the whore, and make her desolate and naked, Gen. Rowl. 18. 16.

Thus with all his subtilties and shifts of descant this Masse-priests proctor hath endeouored to free that order from suspicion of treason: But as the Prophet *Ezechiel* sayth, *He hath daubed up a wall with untempered mortar, Ezech. 13. 10.* with like workmanship hath he made a bulwarke for his order: But as it is in the lawe, *Particeps criminis non idoneum testis*, He that is partner in the crime is no sufficient witenes: So is he an vnfit aduocate for the Ignatian order, being himselfe of that treacherous brotherhoode: I could aduise them, if they had grace to receiue good counsell, that they would not suffer themselves to be any longer abused by their vnholie father, to runne vpon the pikes at his pleasure, and hazard both their bodilie life, and the saluation of their soules: not to be so desperate, as *Scipio* his souldiers, of whom he boasted, *that at his bidding they would cast themselves headlong into the Sea.* What though you would reduce your countrie to your opinion, and the obedience of the Pope: your purpose is not good, your counsels prosper not, you are deceived in the disease which you would cure, at the least, with perill of bodie and soule, you vse too costlie a remedie, as *Marinus* to the Phisician that came to cure him of a certaine disease, made this answere, *that the remedie was not worthie of so much griefe.*

The sixth defense.

1. First he standeth vpon the glorie of the popish kingdom, Consider (sayth he) the glorie of King Henry the 8. and this kingdom before his fall, and their infamie after: the short or turbulent season of King Edward, and for this present what it is, and what like to be, &c. I leane to the lamentable consideration of all men now, and the pittifull experience of those which shall prauie it afterward: France, Spaine, Italy may be named the floures of the world: the power and iurisdiction of the Pope more glorious, then was euer any Regi-

ment of any spiritual superiority in kingdoms, riches, revenues of the K. Catholike, are the greatest of any Monarch. pag. 100. 101.

Vatruh 195.

2. Their religion consisteth of all affirmative positions, teaching due to God, honor to Magistrates, equality to all, oppression to none, &c. pag. 101. 102.

Vatruh 196.

3. Quarrels and contentions betwene King and subjects, Nobles and Nobles, as in the time of Henry the 2. haue bene comprimitted by the spirituall Romaine authoritie, &c. rigorous excommunications imposed by Princes eased: unappeasable wars with France and other nations brought to an end. pag. 101.

Vatruh 197.

4. The Protestants deniall of restitution and confession, what wrongs and abuses bath it wrought, &c. who can now keepe subjects from deuising against Soueraignes, &c. for want whereof so many suites and actions of law, such a multitude of Lawyers: what dilatorie pleas, non suites, &c. practised, and uncontrolled by Protestants doctrine, &c. pag. 102. 103.

Vatruh 198.

5. The Religious Clergie enioyed the third part of the substance of our nation, &c. which was employed toward the necessities of their poore, chaste, and single life: they did furnish armies, more then all the Ministers, and Abbey gentlemen, the poore were relieved, &c. were they not better bestowed, then in hunting, hauking, carding, courting, &c. pag. 103. 104.

Vatruh 199.

6. Catholike Religion left and kept England in amity and truce, with the Popedome, Empire, Spaine, &c. whereas no historie maketh relation of so chargeable and prolonged wars of this kingdome, with other nations, as our late and now present, Spanish, Irish, Flemish, pag. 104.

Vatruh 200.

7. Lastly he sheweth that by separation from the Roman religion, Noblemen and Gentlemen haue lost much learning and knowledge in seeing other Princes Courts and countries: Souldiers the skill and honor in armes: Schollers the benefite of studie in other Vniuersities: Merchants their trade and traffique, &c. and so he concludeth to this effect, that these things considered, it were better to be in such condition as England was in, in the 22. yeare of Henry the 8. when this reformation began, then ever it was by Protestancie since, now is, or by probability will grow to be in time to come, pag. 106.

The

to an Apologicall Epistle. v. Sect. 8.

King *Henrie* his gouernment was as glorious, his battailes as victorious, his successe as prosperous after the reformation of religion, as before, if not much more. As in appeasing the commotions in *Yorkshire* and *Lincolneshire* anno 28. Againe, another in *Yorkshire* suppressed anno 32. Notable victories obtained against the Scots anno 34. And againe anno 36. And in the same yeere he preuailed against the French, when *Boloigne* was yeelded to him.

Stow in Hen-
ric. 2.

King *Edward* his raigne was neither so short, nor troublesome, as *Queene* *Marie* was; which both at home was plagued with mortalitie and famine, and abroad dishonoured with the losse of *Calice*; that had been English well neere 300. yeeres. This is too vnshamefast dealing to obiect the one, and conceale the other.

Queene Elizabeth his raigne hath been most flourishing with loue of subiects at home, and honour of other nations abroad; and as his Maiestie truly witnesseth: She did so long with such wisdom and felicitie gouerne her kingdomes: as (I must in true sinceritie confesse) the like hath not been read nor heard of, either in our time, or since the daies of the *Romane Emperour Augustus*.

The first
in her
to conque
not in
Preface
Barth.

As for your lamentable consideration and pitifull experience, what *England* is like to be: you shew your selfe herein but one of *Baals* false Prophets, that prophesied good successe to *Ahab*: as you promised to your selues, at the next chainge of the kingdom, a glorious day in *England*, and an viter subuersion of the Gospell: As his brother *Frier*, or rather *Parsons* uttereth with the like boldnes; God will most certainly at his time appointed restore the realme of *England* to the Catholike faith againe. But the Lord be blessed that hath disappointed their vaine hope, and frustrate their wicked desires: I trust thorough Gods mercie that *England* still vnder the Gospell shall see as flourishing daies as euer before.

the first
of Henrie
Loyd
to the
Manifest
fol. 57. par. 1.

As for those flowers of the world, &c. some of those

the first
of Henrie
Loyd
to the

haue brought forth but ſimple flowers: as may witneſſe that bloodie maſſacre of France; and the continuall ciuill warres for many yeeres together, wherein not ſo few Chriſtian people as 100. thouſand haue perished. England (thanks be to God) hath no ſuch flowers growing in her garden, neither I truſt euer ſhall. Neither doe wee deſire, nay wee would not for all the kingdomes of the world, chaunge our ſtate with any of thoſe flower countries, Italie, France, Spaine, which in deepe are flowers and leaues without true fruit.

Though the Popes iuriſdiction hath been large; yet can hee not compare with the *pontifices maximi* among the Romans, which was an office of ſuch high authoritie and great commaund, that the title was afterward annexed to the Empire; and the Emperours tooke vpon them to be called *the high Priests*. The other Patriarchall Sees alſo did equalize Rome in largenes of iuriſdiction, eſpecially Alexandria, to the which was ſubiect al Egypt, Libya, Pentapolis, with all the Chriſtian Churches of Africa. The Pope hath no great cauſe to brag of his greatnes: for his wings are well clipped, and I doubt not but to ſee yet more of this proud birds feathers pulled. Neither is largenes of dominion a good argument for religion: for then Pagane idolatrie, which was more vniuerſally receiued at once in the world, then Chriſtianitie, ſhould thruſt out the Goſpell of Chriſt.

And as for the King of Spaines riches, he may thanke the poore Indians for it, whoſe throates the Spaniards haue cut for their gold: neither is it ſuch, but that hee knoweth how to ſpend it, and for all his great treaſure, his coffers are often emptie enough. But let it be remembered, how theſe popelings meaſure religion by riches and outward glorie, which if it were a good rule, the rich Chaldeans, Aſſyrians, Perſians ſhould rather haue bin the people of God than the poore Iſraelites: & the rich Scribes and Pharifees ſhould be preferred before the Apoſtles.

2. Popiſh religion denieth dutie to God, making other Mediatours beſide Chriſt, teaching inuocation of Saints, adoration

The Pope equalized in largenes of iuriſdiction.
2^o Gen. 1. 2. 6.

Riches and externall glorie no good argument of religion.

Popiſh religion derogatorie to God.

adoration of images, which are peculiar to God: neither doth it giue honour to Magistrates, abridging them of their lawfull authoritie in matters ecclesiasticall, and giuing the Pope authoritie, to excommunicate and depose Princes, and to absolue their subiects of their oath. Concerning the particulars of Popish profession, what little comfort is in them, how derogatorie to God, contrary to Scriptures, I haue shewed before in the answer to the 3. section.

3. The Pope so well appeased the quarrels betweene *Henry* the 2. and his Nobles, that after the King had reconciled himselfe to the Pope for the death of *Thomas Becket*, and yeelded to doe penance, his troubles began afresh betweene him and his sonnes *Richard* and *John*, that he died for griefe. And the Pope by his Legates and factors in England and other countries hath been a mouer, not a compounder of strife; a raiser, rather then layer of warre. Did not *Gregorie* the 7. set vp *Rodolphus* against *Henry* the 4. the Emperour, betweene whom many bloodie battels were fought? Did not Pope *Paschalis* incite *Henric* the sonne against the Emperour *Henric* the father, and dispossessed him of the Empire? *Urban* the 2. did put downe *Hugo* Earle of Italie, discharging his subiects of their oth and obedience. *Gregorie* the 9. did excommunicate *Fredericke* the 2. and raised vp the Venetians against him. And in England, Pope *Innocent* the 3. commaunded vnder paine of his great curse, that no man should obey King *John*: he gaue definitiue sentence in his consistorie, that he should be deposed from his Crowne: and appointed *Philip* King of France to execute this sentence, promising him full remission of his sins to kill or expell King *John*. *Urban* the 4. set *Henric* the 3. and his Nobles together by the eares, absoluing the king of his oath made to performe certaine articles agreed vpon at Oxford: whereupon the Barons warres were renewed. Pope *Bonifacio* set variance betweene England and Scotland, in the raigie of *Edward* the 1. challenging Scotland, as proper to the See of Rome. But instead of easing the people of rigorous

The Pope a
mouer, not a
compounder
of warres.

Ex Platina
caus. 15. qu. 6. c.
Iuratos.
Ex Maria

For. pag. 252.

Langues
anno 1262.

Ex Chronic.
Thom. V. Val.
ingham.

The Popes intolerable exactions,

Fox pag. 370.

Matth. Paris.
anno 1215.

Ex ead.

anno 1247.

Anno 1357.

In Praefat. b.
bel. Steph. Gardin.

A Florence is
four shillings
six pence
starling.

rigorous exactions imposed by Princes, the Pope himself hath used ynreasonable extortions. *Rigandus de Asteris* the Popes Legate in England in *Edward* the 2th his raigne, demanded of the Clergie 8. pence in the marke toward the Legates charges, but they granted only 4. pence in the marke: He also laboured to bring in a new manner of collection of *Peter pence*, but was resisted by the King. The like did *Henricus* the 3. *Repressit impetum Legati propter violentiam denariorum*: He restrained the attempts of the Popes Legate, touching his violent exactions of money. The Bishops of England after great and forcible instreatie agreed to pay to the Pope 11000. markes. The King of England (saith the same author) made payment to Pope *Alexander* the 4. vpon a very friuolous and fond matter 950000. markes: *Baumer* himselfe witnessth, that the Popes pray in England came almost to as much as the reuenues of the Crowne. The Pope had the first fruites of all the Bishopricks in England, which came to a great summe. *Canterburie* paid 10000. Florences, and 5000. for his pall: *Yorke* as much, *Winchester* 12000. *Elie* 7000. The whole summe of all the first fruites in Europe, which came to the Popes coffers, amounted to 2460843. Florences, which maketh well nie 6. hundred 15. thousand, two hundred and ten pound starling. Judge by this now (Christian Reader) what an impudent man this is, to make the Pope a mitigator of great exactions, whereas he hath been the most cruell extortor and exactor in the world: As is his credit in this, so let him be beleued in the rest.

4. Popish confession is so farre from keeping subjects from *denying* against their Prince, as that it hath been the speciall engine and instrument to contriue treacherie against the state. *Simon* the Monke was confessed and absolved of his Abbot when he enterprised to poyson King *John*. *Frier Forrest* in secret confession declared to diuers subjects, that King *Henri* the 8. was not supream head of the Church, and so abused confession to sedition. *Peter Barriere* was confessed in the Colledge of the Iesuites in Paris

Cantox lib 7.

Stow anno
Henric. 8. 30.

Paris, and tooke the Sacrament, whē he intended to murder the french King that now is. *John Chastell* also that conspired the like, had been often schooled in the Iesuites chamber of meditations. These are the fruites of popish confession, deuising of treasons, reuealing of secrets, seeking occasion to do euill; for by this opportunitie, diuers lewd Priests solicited the parties that came to be confessed vnto euill. As mention is made in the papall rescripts of one, *qui cum alterius coniuge frequenter in ecclesia dormit*, which oftentimes in the Church slept with another mans wife: And this should seeme to be so vsuall a practise, that for restraint thereof they decreed against it, *non debet episcopus, vel presbyter commisceri cum mulierib. &c.* the Bishop or Priest ought not to lye with the women that come to be confessed. Wherefore, seeing auricular confession gaue occasion and opportunitie to such euill, they shall not easily perswade, that for want of such confession, such abuses and iniuries haue growne.

Concerning restitution, Protestants allow it and require it to be made, approving of that sentence, *non tollitur peccatum, nisi restituatur ablatum*, that of sinne there is no remission, where there wanteth restitution. But we as firme and teach that satisfaction to God by vs can not be wrought: we must let that alone for euer: that worke Christ only hath performed. Multitude of suites, dilatorie pleas, corrupt iudgements, are not vncontrouled by Protestants doctrine, but we mislike and condemne them, and trust by our prudent Prince in time conuenient, to see many of those disorders redressed: Neyther were the popish times free of such vnnecessarie suites and contentions betweene Bishop and Bishop, Bishop and Prior, Prior and Couent, among the Friers and Monks, as I haue shewed before at large, in my answer to the second section, pag. 8. Yet these quarrels and suites of law notwithstanding, our Church & Religion is not for that abuse to be condemned, no more then the Church of *Corinth* ceased to be of Christs familie, because they went to lawe one with another, & that before heathen Iudges, 1. Cor. 6.

Hh

But

Iesuit. catechif. lib. 3. ca. 6.

Ibid. ca. 10. pag. 104.

Abuse of popish confession.

Lateranens. concil. part. 50. cap. 21.

Caus. 30. qu. 1. ca. 10.

Protestants denie not restitution.

αὐτὸν καὶ τὸν
 θεὸν οἶσιν, ὅτι
 ἡμεῖς οὐκ οἶσιν.

But sure it is, that these abuses haue not sprung, because auricular confession is intermitted, which was as a heauie yoke and burthen vpon Christians shoulders; and did rather terrifie, then certifie the conscience: which superstitious vse the wiser heathen condemned: as *Antalcidas* being asked of the Priest what great sinne he had committed in his life, made this answere, *if I haue done any such thing, the Gods know it*: he thought it superfluous to declare it to men.

5. And was it not thinke you a very poore life, that had the third part of the substance of the land, as is confessed to maintaine it? Neither is it true, that the Abbeies furnished more armies, then all the Ministers and Abbey-gentlemen: for, I thinke not, but the Clergie in *England* alone hath contributed more in subsidies, tenths, beneuolences, yearely toward the maintenance of the Princes warres, then all the Abbeies in *England* yeelded to the Crowne: for they stood vpon their priuiledges and immunities, and gaue but what they list themselves. *The poore you say were relieved, so many statutes against them, and to burthen the countrie were not knowne.* True it is, that the Abbeies maintained the idle vagrant life of rogues & beggers: and it is verily thought, that the frie of the which was bred then, hath so spawned forth into the whole land, that vnto this day this nation could not be disburdened of them. You seeme to mislike the stature of late made for the restraint of vagrants and vagabonds, then the which a more wholesome lawe could not be made in that kind, if it were well executed: neither is the countrie more, but lesse burthened, in relieuing their home-borne poore, & being eased of other comon walkers. But it is no maruaile, that this Frier holdeth with beggers, for he is cosen-germane himselfe to the begging friers: no thanks then to Abbeies and Frieries in relieuing of lay beggers, when they sent out such a number of irreligious beggers of their owne: they should haue done better to haue kept their owne begging mates at home, that the lay people being rid of such vnlamefast beggers, might haue bene better

Of the Abbeys relieuing of beggers.

better able to maintaine their owne. But concerning this relieuing of common beggers, wherein he giueth such praise to Abbeies, their own canons haue vterly misliked it: *sunt autem mendicantibus validis non solum hospitalia clausa, &c.* To valiant beggers, let not only the hospitals be shut, but let it be vterly forbidden them to beg from house to house: for better it were to take bread from the hungry, least being provided of his bread, he should neglect equitie and iustice, that is, liue idlie, *Coloniens. part. II. ca. 5.*

You aske, if they were not better bestowed, then in hunting, banking, carding, courting, &c. I answer, 1. that although we wish that Abbey-lands had beene conuerted to better vses, yet they were abused as much before as now, and much more. 2. for beside, that it is not to be otherwise thought, but that the lord Abbots, and fat Monks disported themselves with hunting of wild game abroad, and tame at home, in carding, and courting of Nunnes, and pretie pewling cloyster virgines, more then I thinke Abbey gentlemen now vse to do: those lands then serued to maintaine idle and vnprofitable persons, whereof there was no vse in the common-wealth: whereas now many seruiceable gentlemen are thereby brought vp and sustained, fit for the dispensing of iustice in peace, and to stand for the defense of the land in time of warre.

6. It is a great vnt ruth here vttered: for neuer did this land enioy greater peace, and of longer continuance with other countries, Spaine only excepted, then it hath done for the space of these 40. yeares vnder the Gospell: What bloudie and cruell warres haue been in time past between England and France, in Henry the 2. King Iohn, Edward the 3. Henry the 5. with Scotland, in Edward 1. Edward 2. Henry the 8. But vnder the Gospell peace with these countries hath been firmly established, and we trust is like to continue still.

7. As for knowledge and experience gotten by trauaile, our Gentlemen and Noblemen of England are not therein vnfurnished: Rome and Spaine are not so safe and free for trauailers, that would preferue a good conscience: but

Hb 2

there

Fox pag. 843.
col. 1.

there is little lost by that: for few are there, that visit those countries, but are made worse thereby, according to those auncient proverbs, *The nearer Rome, the further fro Christ: He that goeth once to Rome, seeth a wicked man: he that goeth twice, learneth to know him: he that goeth thrice bringeth him home with him.* But there are other Countries more safe to trauaile vnto, and more profitable to be conuerfant in, then either Rome or Spaine.

Neither are all martiall feates there learned: *England* since this diuision from Rome and Spaine, hath sent forth as valiant Captaines and commaunders both by sea and land, as euer it did: nay former ages therein can not compare with these times. What Captaines are more famous in our histories, then Generall *Norris*, Captaine *Williams*, *Morgane*, the noble Earle of *Essex*, and others in land affaires: who more renowned then Captaine *Drake*, *Furber*, *Hawkins*, *Candish*, with the rest in Sea trauailes?

Of the hindrance of Merchants traffike.

Our Merchants indeede haue been somewhat hindered of their traffique and entercourse in the King of Spaines dominions, but that hath been as much losse to them, as to English Merchants: neither hath *England* wanted any necessarie merchandize, notwithstanding this restraint. And we doubt not, but religion and the Gospell standing and flourishing still in *England*, that passage hereafter may be more open and free for Merchants. If it should not, *England* hath no cause to repent of her bargaine, though she had bought the Gospell yet more dearely, with the losse of all traffique and entercourse with other nations. For be it knowne vnto you (ye Popelings) that this land neuer flourished more with all kind of blessings, then since it hath been vnder Gods blessing by the Gospell, and the Popes curse: Neither would we for all the world be in the like condition, as we were in the 22. of King *Henry* the 8. We thanke God for this happie change, & hartely pray, that in this change, we neuer know any other change, vntill the world change: that as the Apostle sayth, *Wee may keepe the commandemētis without spot and unrebukeable vntill the appearing of our Lord Iesus Christ, 1. Timoth. 6. 4.*
that

that as *Origen* well sayth, *Ignis semper ardebat super altare, sic semper nobis ignis fidei & lucerna scientia accensa sit.* That as the fire alwayes burned vpon the altar, so the light of faith and lanterne of knowledge may alwayes shine vnto vs in this land: And as *Augustine* *Casir* said to *Piso* that builded his house most curiously and sumptuously, *Ton reioyce my heart, building so, as though Rome should last for euer*: I trust God shall so direct the heart of our chiefe builder in this Church of England, to lay such a foundation, that Gods house among vs shall stand for euer.

in domo dei
vnde, dicitur in
apocalypsa 21
adieu tibi Babilon
iniqua.

THE ANSWERE TO THE NINTH

Section of the Authors defence to all honorable Ladyes and Gentlewomen.

The Defence.

1. **I** May not suffer the foundresses of so many Churches, Chappels, Auliars, Monasteries, Nunries, Colledges, to be reprooued for that pietie, pag. 107.

2. I can not suffer such a triumphant companie, so famous for miracles, renowned for sanctitie, &c. whose bodies many yeares after their death remained vncorrupted, &c. whom so many testimonies from heauen and earth haue confirmed to be most happie Saints, to be condemned, pag. 107.

3. Which for the loue and honor of our religion, forsooke all temporall pleasures, &c. and became sacred Nunnies, as *Edelburga*, *Eibeldreda*, &c. *Alfritha* wife to King *Edgar*, &c. *Editha* King *Edgars* daughter, &c. with many others which are there reckoned vp, pag. 108.

4. He vrgeth the fearefull examples of the principall Protestant Ladyes of England, &c. grievously afflicted of God, and made dishonorable to the world, pag. 108.

5. In the next place, pag. 109. he seemeth to frame this argument, because the Ladyes of England in their daylie and new deuices, esteeme it not dishonorable to learne of the Ladyes of Italy, France, Spaine, and Rome: that therefore they should imitate them in their religion.

6. All your earthlie honors, titles, names, were either first

Hb 3

founded,

founded, or afterward confirmed &c. by the Popes, Emperours, &c. pag. 110.

7. That religion defended your mariages to be honorable, and a sacrament; by that religion, your matrimonie was not in the pleasure of your Lords: repudiations and divorcements at their wils were not knowne: concubines could not possess the maintenance of your honors, their bastards might not enjoy the inheritance, &c. pag. 110.

The Answer.

Vntruth 101.

Abbeies builded to a superstitious end.

Ex histor.
Malmesbur.

Fox 149. col. 1.

VV. Malmesb.

1. **N**either doe Protestants reprove the ancient founders of Churches, Chappels, Colledges, for their pietie, but praise God for them; but for their superstition in erecting Monastries to a false end, for the remission of sinnes, and redemption of their soules: as King *Offa* builded *S. Albons*, for the murder of King *Ethelbert*: *K. Ethelstane* founded the Abbeyes of *Middleton*, and *Michelenes*, to make satisfaction for the death of his brother *Edwine*. *Elfrida* wife to *K. Edgar*, crected a Monasterie of Nunnes for the remission of sinnes, for the death of her husband *Ethelwoldus*: as hath been declared before, answer to sect. 7. pag. 58.

Decr. Gregor.
lib. 3. tit. 45.
c. 1.

2. We condemne not any, that haue been famous for sanctitie, renowned for true miracles, and witnessed to be Saints from heauen. But wee receiue not all those for Saints, that haue been canonized in the Popish Church, as *Thomas Becket*, that was a traytor to his Prince: and there is mention made in the decrees of one, that was worshipped for a Saint, that was slaine in drunkennes. And many of their miracles, as of *Dunstane*, *Berinus*, *Bristanus*, *Brendannus*, with others, wee hold be Monkish dreames and fabulous fictions: as hath been also before shewed, answer to sect. 7. pag. 55.

Vntruth 102.
Fox pag. 157.
col. 1.
Fables of incorruptible bodics.

Of the like credit are the tales of their incorruptible bodies: as that of *Editha*, that the rest of her bodie being consumed to earth, her thumbe, her bellie, and the part vnder her bellie were vncorrupted, the first for her pietie in vsing to crosse her selfe, the other for her chastitie. As that

that also is held to be a fable, that *William* the Conquerors bodie was found vncorrupt more then 400. yeeres after his buriall. The Papiſts themſelves deide the tale, which is told from the Indies, of the bodie of *Xaniero*, *Stow in VVill. Conquerour.* which fixe moneths after the buriall looked as freſh, as *Ieſus. Catechiſt. lib. 1. c. 17.* when he liued. Theſe are ſillie arguments for one to ground his conſcience and religion vpon. And the Frier may barrell vp theſe fictions, to diſport his Italian and Spaniſh dames with, our Ladies and Gentlewomen of England are more warie birds, then to be taken with ſuch a thredbare Falconers ſtale.

3. Concerning thoſe noble Ladies, which became Nunnes: 1. the profeſſion ſimply of Monaſticall & ſingle life, is not a ſufficient argument of a good religion: for the Romans had their veſtal virgins, that profeſſed ſingle life, the Iewes had their Eſſeni, that embraced a ſtrict and ſolitarie kind of life, and the Turkes at this day haue their Mahometane Monks, whereof there are foure principall orders. 2. And ſeeing moſt of them had a ſuperſtitious opinion of Monaſticall life, as being a ſtare more meritorious & worthie of heauen, therein they deceiued themſelves, and with the Phariſie, that boated of his righteouſnes, of his almes and faſting, were ſo much the further off ſio true iuſtification: and while they placed religion, in *touch not, taſte not, handle not*, in ſuperſtitious abſtinenſe from externall things, in *not ſparing the bodie, they followed the doctrines and commaundements of men, not of God*, Colloſſ. 2. 22. 3. Though in the choiſe of Monaſticall life, they were conformable to the Romane Church: yet in many other opinions they diſſented: for tranſubſtantiation was not yet hatched, and many groſſe errors beſide, ſince forged by that blacke Smith. 4. Neither was Monaſticall life then like to Popiſh Monkerie in theſe daies: their life more chaſt, their time not ſo idly ſpent, their ſuperſtition not ſo groſſe. And that there was great difference betweene old and new Monkerie, ſome of their owne ſide doe beare witneſſe: *multis perſuaſum eſt aliam nunc fuiſſe, quam nunc eſt Monachiſmi rationem*: Many are perſwaded,

perswaded, that the profession of Monks then, was diuers from that is now, *Coloniens. par. 10. c. 1. §.* Lastly, let vs see what deuout persons some of these women were, which are here rehearsed. *Ethelburga* wife to *Edrinc* King of the Northumbers, was not the daughter of *Anna* King of Eastangles, but of *Ethelbert* King of Kent: neither doe I finde, that she became a Nunne: so here are two vntruths couched together. It may be, he meaneth another *Ethelburga*, the daughter of *Offa*, which poisoned her husband *Brightbricus* K. of Westfaxons, and fled into France, where she was thrust into a Monastery, from whence for playing the harlot with a Monke, she was expulded. This belike is one of his sacred Nunnes. *Etheldred* being married to king *Egfride*, refused to companie with him, and hauing beene 12. yeares married, she forsooke her Lord, and tooke the habit of a Nunne at the hands of Bishop *Wilfride*, (with whom she is thought to haue beene too familiar) whom her husband had before depolod: Was this one of your sacred Nunnes, that contrarie to the Apostle, *the wife hath not power of her owne body, but her husband, 1. Cor. 7. 4.* refused to performe the duties of marriage, and chose rather to be a Bishops virgin, then a Kings wife? *Alfritha* wife to K. *Edgar*, was she, that caused *Edward* the bastard sonne of *Edgar* being King to be murthered, for which fact, she built two Nunries, and became herselfe a Nun: This is another of his sacred Nunnes. He telleth vs beside of one *Kineswida*, or *Kineswina*: one of that name there was wife to K. *Offa*, by whose counsell and perswasion he caused *Ethelbert* K. of East-angles a learned and vertuous Prince to be slain: Let her go also for another of his sacred Nunnes. Are not our Ladies of England now much beholding to this Nunnes-Notiue, to propound vnto them such examples to follow, and I am out of doubt (sayth he) no Protestant Lady of England, will, or dareth to compare her self with the meanest, &c. What not to compare themselves with whores and murtherers, such as some of these were? you are like soone to perswade with such sweete motions.

4. But more fearefull examples of the principall popish Ladies

VV. Malmesb.
lib. de reg.

Vntr. 203. 204

Ex histor.
Malmesbur.

Of popish hor-
lie and vertu-
ous Nunnes.

Stowe.

Fabiane.

Ex historia
Malmesbur.

Vntruth 205.

Ladies of *Englund* might be shewed, then any can be produced of Protestant Ladies: for the further evidence hereof, I referrre the reader to the 33. yeare of *Henry* the 8. And yet this is a simple argument, to condemne the religion of Protestants becaule of afflictions: for by this reason neither *Moses* law in the desert, nor Christs Gospell in the time of *Hered*, when nothing but tentations, troubles, and afflictions waited vpon Gods Church, should find allowance.

5. But it is yet a more absurd argumēt, to moue our Protestant Ladies to embrace the Italian or Spanish religion, because they follow their guise in apparell. Is it not enough for them to trip, but you would haue the stumble and fall? If a man chance to drinke a cup too much, shall he not giue ouer, till he be starke drunke? because he is ouer the shoes, must he be needes ouer the bootes? They are not to be comended for the one, but they might well be condemned for the other. Indeeede the Israelites first followed the East maners, *Isay. 2. 6.* and then also receiued their errors: *The land was full of Idols, v. 8.* But I trust that English religion shall sooner deuour Roman and Italian maners, then these shall corrupt the other. And it ought much to moue our English Ladies, that they should not disguise themselves in the outward man after their fashions, whom they are vnlike in their inward conditions; not to imitate their conuersation, seeing they abhor their religion: as *Hierome* well saith, *Aut loquendum nobis est, ut vestiti sumus; aut vestiendum, ut loquimur: quid aliud pollicemur, et aliud offendimus?* Let vs professe, as our apparell is, or be apparellled as our profession is, why do we promise one thing, and practise another? with Italian and Romish religion, let vs shake and cast off all other Italian toyes and fashions.

6. And what if many honors and dignities haue bin confirmed by Popes, Emperours, &c. doth that bind vs to be of their faith? then must we also be Paganes, for many Castles, Cities, townes, honors, priuiledges, were founded and erected by them, which Christians now inioy. If from

Of Italian and Spanish fashions in apparell.

Ad Furiam.

whom we receiue temporall benefites, we should imitate in things spirituall, neither should *so* haue reformed religion, comming of idolatrous parents, both father and grandfather, nor yet the Apostles haue embraced Christs doctrine, being borne of parents obediēt to the Pharisaicall traditions, nor yet *K. Lucius* in *England* descended of so many Pagane predecessors, would haue receiued the Christian faith, nor yet *Constantine* succeeding in the Empire, so many vnchristned Emperours.

Virtue 206.

Marriage more honorable among Protestants then Papists.

Sclaunder 207.

7 Though Protestants make not Matrimonie a sacrament, yet it is more honorable among Protestants, then Papists. Some of them call Mariage a profanation of orders, they forbid mariage to be solemnized at certaine festiuall times in the yeare, as not fit for such holie seasons: they hold Mariage betweene Infidels not to be firme, but that the mariage knot is dissolued, if either of the parties become a Christian: in these and diuers other such points they shew, that they haue no great reuerent opinion of Mariage. It is also a sclaunder, that among Protestants Matrimonie is at the pleasure of the husband, or diuorcements at their wils. We only allow diuorce for fornication, according to Christs rule, not as the Church of Rome, that allow separation between man and wife for the loue of Monasticall life, sometime with consent, sometime without, as *Etibeldred* did forsake her husbands companie, and became a Nunne, as was touched before. They allow also separation of mariage for other causes, as for infidelitie, heresie: the Protestants then allowing but one exception of fornication, are freer from this accusation, then the Papists are. As for concubines and bastards, though all Protestants in outward profession can not be excused, yet they were both more vsuall in the popish Church. Many of the Kings had their concubines, *Etibald* his *Indith*: *Edgar* had his *Elfeda*: *Henry* the 2. his *Rosamund*: *Edward* the 3. his *Alicia*: *Edward* the 4. *Yane Shore*. And he might with shame enough haue concealed bastardie, so much magnified in Poperie: The Papall Bishops set vp *Edward*, *Edgars* base sonne, and for that time put by *Eglred*.

For pag. 157.

redm

redue the lawfull heire. How many of their vnholie fathers
the Popes haue been infamous for their concubines and
bastards: *Sergius* the 3. had a concubine called *Marozia*: *John* the 10. *Theodora*: *Gregor* 7. *Matilda*: *Alexander* the
6. had *Julia Farnesia*: *Leo* 10. *Magdalena*: *Paulus* 3. *Laura*: *Sixtus* the 4. did erect stews for both sexes: *Paulus* the
third had 30. thousand harlots in Rome in a catalogue,
of whome was gathered to their ghostlie fathers vic a
monthlie rent. And as for bastards, they abounded in that
holie See: *John* the 10. was bastard sonne to Pope *Landus*.
John the 11. the son of *Sergius* the 3. by the famous strump-
pet *Marozia*: *Innocentius* the 8. had 16. bastards, whom he
openly acknowledged for his children, whereas before
they used to call the their nephews: *Alexander* the 6. had
also diuers basely begottē, as *Cesar Borgia*, another Duke
of Candie, and *Infradus*: *Paulus* the 3. had a wicked sonne
like the father, *Petrus Aloisius*: *Bloudie Bonner* here in
England had diuers base children, to whom he gaue in
farme diuers of the lands belonging to his See. An hun-
dred such examples might be shewed of popish Prelates,
that kept their concubines, and filled the Church with
bastardie. But would any man thinke, that this Ignatian
Frier, so much misliking concubines, would not therein
cleare his owne order, and discharge themselves of that
crime, whereof they accuse others? yet let vs heare what
one of their fellow Masse-priests reporteth: *Have you not*
heard I pray you, how not long since a Iesuite here in London
erected a kind of familie of lone, lecturing by night three or
four nights together, to his auditors all of women, and those
faire ones for the most part? Have you not heard of the night
meeting for feare, at leastwise I am sure you haue heard of
many, & do know some, who missing their wives the while, haue
scratched their heads where itched not, and bit their lips.
Therefore this obiection I returne, and cast it as his owne
dirt vpon the libellers face: We may say vnto him, as *S. Paul*
to the Iewes, *Thou that teachest another, teachest thou not*
thy selfe? And that old saying is verified vpon him, *He that*
teacheth upon him selfe a physician of others, and is diseased himselfe, damne
him selfe. *Apoc.*

Popes concubines.

Luitprand.

Platina.

Sleidan lib. 21.

Guicciardine.

Agrippa de

vanitat scient.

cap. de leno-

cinio.

Sanseuinus.

Luitprand.

Marullus

Volaterr.

geograph.

Guicciard.

Bastardie not

rare in pope-

ric.

Manifestat.

fol. 97. pag. 2.

He that

teacheth

himselfe

Hieron. Oceanus, selfe. Hierome well said, Perdit authoritatem docendi, cuius sermo operta destruitur, He loseth the authoritie of teaching, whose speech is ouerthrowne by his owne doing. And Menander could haue told him: That not the words, but the manners of the speaker perswade.

THE ANSWERE TO THE TENTH

Section of the Authors defence to all inferior subiects.

The Apologie.

HHe summe of the Epistlers defence here is this, to perswade the inferior sort to embrace Poperie, Because all their aunccestors were of the same religion; they liued by penfairs, farmes, annuities, almes of religious houses: no fines or enhanced rents, &c. no forfeitures, turning out of farmes, destruction of woods, &c. no wife to provide for ioynture, no daughter to endowe, &c. no elder sonne to enrich with new inheritance: not so many tarres and quarrels in law.

The Antilogie.

THis Popes Pedler openeth his pack to euery one, and is odious in obtruding the same wares: for like a tired hackney, he keepeth his old tract, and still treadeth in the same steps: He hath said nothing in this Section, which is not alleadged before: he broacheth the same stale stuffe, weariyng his reader with his vaine repetitions, and long periedes: that I may say to him, as Hierome against Iovinian, *Quotiescumque eum legero, ubique me defecerat spiritus, ibi est distinctio: totum incipit, totum pendet ex altero, totus sermo omni materia conuenit, quia nulli conuenit*: As often as I reade him, I finde no distinction, till I want breath: euery sentence begins, and yet hangs vpon another: whatsoeuer he saith, is fit for euery matter, because it fitteth indeede none. But to answer this babler and Battist: although not all, yet most of our Aunccestors were popishi, what then? So were their Aunccestors Paganes. Few of the Apostles Aunccestors

doers were of their faith. If this *Archisophists* counsell had taken place, neither the Apostles should have received Christ, and refused the Elders traditions, nor *England* haue embraced the Christian faith at their first conuer- sion from Paganisme. Indee^de *Stephens* obstinate hea- rers did well follow this popish counsell, *To haue alwayes resisted the holie ghost, as your fathers did, so do you, Act. 7. 51.* Thus this Popeling would perswade the people of *Eng- land*, to resist the truth, because their forefathers did so.

2. They had pensions, farmes frō Abbeies, withou^t fines or forfeitures: a great matter: whereas they were before farmers and pensioners, now they are owners and posses- sors of Abbey lands. They gaue almes to maintaine idle vagabond and lewd persons: and made a great rabble of impudēt beggers, besides their mendicant friers: And was it so great a matter for Abbeies to do all this, when they possessed the third part of this land? Concerning raising of fines, enhauncing of rents, destruction of woods, these are no fruites of the Gospell: they which professe it in sin- ceritie, are as far off from these oppressions as any Papist: and is it so charitable a worke to preferue woods, and de- stroy and dispeople townes, as some of your friends in Northamptonshire and other places haue done? Is more cōpassion to be shewed to trees then men? to woods then townes? And it is no maruaile, if many tooke no great care, to prouide iointures for their wiues, dowers for their daughters, inheritance for their children: for the Monks had inough to aduance their owne kinned: and because they were so kind & louing to mens wiues & daughters, it had been an vnnaturall part to neglect their children.

Of raising of
fines, cutting
downe of
woods, &c.

3. What hath he alleaged here for Poperie, which the Pagane Idolaters might not pretend for themselves: thus the superstitious women reasoned in *Jeremies* time, *When we burnt incense to the Queene of heauen, &c. then had we plenty of vittuals, and were well and felt none euill: But since we left off to burne incense, &c. we haue had scarcenes of all things, and haue been consumed with the sword and famine,* *Jeremy. 44. 17. 18.* Thus *Symmachus* reasoned for the Pa-

Plentie and
abundance no
good argumēt
of religion.

*ganes, Secuta est factum famies publica, quando in usum be-
minum concussa quercus, quando valse herbarum radices:*
Publike famine followed the fast (when the Idols were
destroyed) whe was it heard of before that men did shake
downe acornes, and pull vp rootes for foode? Thus many
simple people were wont to say, it was a merry world whe
we might haue 20. eggs for a penie, a bushell of corne for
six pence. All this while they considered not, that while they
had abundance of earthlie things, they were pined for wat
of spirituall: though they sate by their flesh-pots, & had
bread their bellies full, as the vnthankfull Israelites mur-
mured *Exod. 16. 3.* yet they considered not, that all this
time they were held in the spirituall bondage of Egypt.

Therefore we franklie professe, though the Gospell
should bring scarcitie, trouble, warre, penurie with it (and
yet it hath florished with all temporall blessings, with
peace, abundance, plentie) yet had we rather with *Moses*
suffer affliction with Gods people, then to inioy the plea-
sures of sinne; to possesse all the pleasures and riches of
the world with an euill conscience and corrupt religion:
And we say with the Prophet *Dauid*, *Thou hast giuen me
more ioy of heart, then when their wheate and wine increased,*
Psal. 4. 7. We reioyce more in the truth of religion, then
all prosperitie & abundance whatsoeuer: and as *Hierome*
well sayth, *Nudam crucem nudus sequar, nec luera seculi
in Christi queras militia*, I will follow Christs naked crosse
my selfe naked: the worlds gaine must not be sought in
Christs seruice. It is memorable which is reported of *A-
gesilau*, who when the Thasians, as he passed by with his
armie, brought him meale, fat geese, fine cakes, with other
iunkets, he refused them all, the meale onely excepted,
giuing this answer, *That those things which delighted ser-
uile minds, free men abhorred:* So these things whereby
Papists measured religion, as riches, prosperitie, externall
glorie; Protestants, whom the Gospell of Christ hath freed
fro popish superstition, do hold them too light waightes;
to waigh against the truth.

and thus for
the end of
the first
part of the
first
part of the
first

THE

THE ANSWERE TO THE ELEVENTH

Section of his defence to the Ministerie
of England.

The first Inuestiue.

1 **L**astly to come to the Protestant Ministerie of England,
whose displeasure as I esteeme it least, so I name them
last, pag. 113.

2 I defend the doctrine of all godlie and learned professors
of Diuinitie, of all Popes, Fathers, Doctors, Councils, Uni-
uersities, Colledges, &c. since the time of Christ to Martin
Luther, where so many millions of miraculously approued
Saints haue liued and died, pag. 113.

Vntruth 103.

3 I impugne a new, poore, lowd, licentious, and vnlearned
company of Ministers, &c. ignorant, wicked, deceitfull, heret-
icall, heretikes, seducers, reprobate persons, that learned
their religion of the Denill, &c. those that died without re-
pentance condemned in hell.

Vntr. 108. the
Iudasites are
all these, and
not Ministers.

4 I impugne a priuate religion of one nation, in one onely
time, &c. pag. 114.

Vntruth 109.

The Defensatiue.

1 **T**his Iudasite Frier is now become the Popes Mar-
tiall, to place euery man in his ranke and order:
But his authoritie reacheth onely to martiall his fellow
friers: And if the worst are alwayes in the last place, how
commeth it to passe, that the Ignatian friers (if they haue
their right) haue the last place in publike processions, as
being the youngest order of the rest: I thinke this frierlie
companion would hold great scorne, that his order
should be thought therefore to be worst, as it is in deede,
but not for that cause. Well it hath pleased his Maisthip
to talke with Ministers in the last place: that is no dis-
grace to them, but to him, that gaue them not their due
place. And here Agesilaus answer may serue, who being
yet a child in the beholding of certaine playes, being set
in the meanest place, sayd: It is well, I must shew, that the
place doth not commend the man, but the man the place.

The place man-
keth not the
man.

2 Most of the auncient professors of Diuinitie, Doctors,
Councils, generall, particular, Vniuersities, Colledges,
which were & liued and flourished in the purer ages of the
Church,

The place man-
keth not the
man.

Answer to
the third and
fift section.

For pag. 1874.

Multitude of
popish Saints
to be suspec-
ted.

Church, do condemne popish religion, as it is now pro-
fessed and practised, as hath been declared before: These
are but facing words and bragging speeches: As though
Bish. *Jewell*, that reuerent father hath not long since made
this challenge, that he will proue the principall articles of
the Protestants faith, by the testimonies of the auncient
Fathers and Doctors of the Church, that liued within 500.
yeare after Christ. Bish. *Cranmer* also auoucheth, that the
real presence (as the Church of Rome holdeth) cannot be
proued by any Doctor about 1000. yeares after Christ.
If this benchwhistler be ignorant of these challenges, let
him vnderstand it now, and put vp his pipes: if he knew
it before, it is great impudencie in him to make these
brags, till they be answered. But as for your millions of
Saints, I haue told you often, that those Saints, whom you
challenge, if they be right Saints, they were not yours, as
being ignorant of the grossest points of poperie. If they
were wholie yours, they were no Saints: for I am sure, that
heretikes and Idolaters make but course Saints, vnlesse
you will haue the Deuill to beare the crosse. And seeing
Saints do abound in the popish Church, and it is so easie a
thing to be Sainted there, their Saintships may be wor-
thillier doubted of, that grow to so many millions; where-
as Christs flock is but a litle flocke, *Luk. 12. 32.* and fewe
there are, which finde the narrow way that leadeth vnto
life, *Math. 7. 14.* That saying therefore of *Agesilanus* may fit
them, who when as the confederates murmured that they
supplied more souldiers then the Lacedemonians, com-
manded the crier to bid all the artificers, as potters, bra-
siers, smiths, carpenters, to depart; and there were few left
but the Lacedemonians, who are not permitted by their
law to follow any base handicraft: then he smiling, said,
see how many more souldiers we haue sent out, then you. As
there is great difference betweene coblers, tinkers, pot-
ters, and other base artificanes and right souldiers; so po-
pish Saints differ from true Saints, and though they haue
more in muster and number, yet the Protestants, I doubt
not, haue more in right account and true value.

3. But who are the licentious, vnlearned company, wicked, ignorant, deceitfull hereticall, their fellow Priests shal testifie, who thus witnesse of the Iudasites; who they call *shod Nemrods boystrous hunters, Iesuiticall humorists, Machenillian practisers, furious spirits, men without conscience, confusing and conspiring companions, ambitious hypocrites, the more knaue the better lucke: and one of them they terme, an Italianated companion, a Diuell incarnate: an other, a diuellish politician: the whole order they name the society of the Diuell, the schoole of Machenilisme: an other they call a most diabolicall, unnaturall and wicked fellow: the rest they affirme to be led with the spirit of Sathan, damned for heretikes: Bathamans blasphemous wretches, proud Pharises, the infernall Consistorie. They obiect vnto them, their night lectures, and their auditions of women, and those faire ones for the most part, whiles their husbands missing their wines, scratched their heads.*

Manifest. fol. 25.6. fol. 26.2.

Ibid.

Fol. 25.2.

Manifest.

107.2.

Replie.

fol. 103.2.

fol. 105.2.

Manifest.

fol. 108.2.

fol. 112.2.

Manifest fol. 97.6.

Now first take your Popish liuerie of deceitfull, hereticall, taught of the Diuell, and such like to your selfe, which your fellow Masse priests haue shaped you. being best acquainted with your manners. As for vs the Ministers of the Gospell, we esteeme of these blasphemous words, as of *Rabsakehs* his railing: who though he vttered many shamefull words against the city of God, yet they were not able to cast one stone against it, to hurt it: no more shall this railing *Rabsakehs*, notwithstanding his wicked termes, fasten one true word vpon Christs Ministers.

4. Our Religion, the faith of the Protestants, the Gospell of Christ, neither is in England onely professed, but in Scotland, the Low countries, Heluetia, Geneva; in many cities and kingdomes beside; in some peaceably, in some with trouble and persecution. Neither hath the Gospell onely flourished in these times, but euery age hath had some witnesses of it: as learned *Illyricus* hath sufficiently proued in a large Treatise of that argument. Therefore we cannot iudge this pratler otherwise, then a vaine fellow, that, till he be answered, is bold vntuly to affirme, that the Religion of Protestants should be in one onely

Kk

nation

nation, and in one onely time.

Indeed, they which die among Protestants, without repentance toward God for their sinnes cannot be saued: but their faith and calling are not to be repented of. It is to be feared rather, that they which die in the popish communion, without repentance of their idolatrie cannot be saued: For no idolaters can inherite the kingdome of God: and he that is vnder the kingdome of Antichrist cannot be vnder the kingdome of Christ. Ye promise saluation to your Disciples, as the Pharises did to their proselites, making them twofold more the children of hell: and your Masses affoord like helpe to the commers to it, as the Priests Corban did to the suiters to the Altar. We know, that out of Gods Church there is no saluation. *Due porta sunt; porta paradisi, & porta Ecclesia; per portam Ecclesia intramus portam paradisi: There are two gates; one of paradise, another of the Church; by the gate of the Church we enter the gate of Paradise: this gate of the Church the Gospell only openeth, which teacheth iustification by faith alone in Christ, who is the doore and the way.*

Neither is it like that the Ignatian seducers can promise saluation to others, wherein they faile themselves: as their owne fellowes haue censured them: *All Iesuites, except they amend their manners and reforme their order, are damned for heretickes, and thrust out of Gods Church as Apostates, & Atheists, &c.* to whom their credulous simple schollers might say, as *Agesslaus* to the Thasians that offered to make him of the number of the Gods: *First, saith he, make your selues Gods, and then I will beleene ye can make me one too.*

The second Inuective.

HE would shew that it is more reasonable to giue credit to so many preceding Archbishops of Canterbury, then to the three protestant Archbishops, *Crammer, Parker, Grindall*: these he doth first extenuate, and then extoll and magnifie the other.

i. Cor. 6.

Math. 23.

Hieroa. serm.
de resurrect.

Manifest. fo.
105. 2.

Ποιῶντες ἑαυτοὺς
θεοὺς καὶ
ἐν τῷ ἑαυτοῦ
ἐκείνου ὀνόματι,
ὅτι
καὶ οὐκ ἔστιν
ὁ θεὸς ὁμοιω-
σάμενος.

1. For the first, he sayth, they were of three diuerse religions in substantiall points: yea of seuen or eight diuerse religions. *Vnt. 310.*

2. None of them burned for protestancy, quartered for denying the supremacie, a Saint for life, renowned for learning. *Vnt. 311.*

3. Cranmer condemned of high treason, proued publicly perjured, and to haue counterfeited the hands and consents of fifty Clergie men: recanted his error, was in the case for relapse, for ignorance was hissed out of the common schooles of Oxford. p. 215. *Vnt. 312. Vnt. 313. Vnt. 314. Vnt. 315.*

4. The Archbishops, their prodecessors, S. Augustine, S. Laurence, Mellitus, Iustus, Honorius, &c. & others, 68 in number, many most holy and learned men, miraculously approued of God. p. 126. Therefore it is more equall to credit these then the other. *Vnt. 316.*

The Defensatiue.

1. **W**E depend not for our faith vpon any Archbishops, whether Papall or Protestants: we receiue not our faith of men, neither are pinned vpon their sleeves for our iudgement in Religion: the Apostle hath taught vs, that we should not haue the faith of our glorious Lord Iesus Christ in respect of persons: Iam. 3. 1. Yet the three Protestant Bishops rehearsed, prouing their faith by the Scriptures, are more to be credited, then all their predecessors, grounding their beleefe vpon humane traditions: Neither did they vary, as is surmised, in the substantiall and fundamentall points of religion, or were therein of three diuerse, much lesse of seuen or eight sundry religions.

2. Though to be quartered for denying the supremacy, and maintaining the forraine iurisdiction of the Pope, be a condigne punishment for trayterous Papiests, and proper vnto such rebellious and disloyall persons, as the Iudaites and Baal's Priests haue bene found to be: yet it is certaine that blessed Cranmer was burned for Protestantie, as were learned Ridley, godly Latimer, zealous Hooper, con-

stant Ferrar; all Protestant Bishops. *Crammers* godly life and Episcopall vertues, his sobernesse, gentlenesse, charitie, humillitie, soundnesse of doctrine, diligence in his calling, are at large set forth by the graue pen of that faithfull seruant of God maister Fox; such as in few of his predecessors are to be found, neither his aduersaries are euer able to confound. His learning also was well knowne, as appeareth by his learned bookes: as that of the Sacrament: which as he himselfe testified; *was set forth seven yeares agoe then, and no man hath brought any authors against it.*

Fox p. 1418.
col. n

3. He was acquitted and pardoned of high treason, and not thereof condemned, as he vnruly reporteth, & stood onely in the case of doctrine: he was not periured, having taken an oath to the Pope onely vnder protestation, as he himselfe confesseth. And if he had sworne obedience simply to the Pope, it was an vniust oath: like vnto *Herods*, and not to be kept. The law saith, *Illicitum iuramentum non valet: an unlawfull oath is of no force.* And their owne Canon say: *Iuramentum contra bonos mores non ligat: an oath against good manners bindeth not.* So is the oath made to the Pope: it is vniust to Princes, to whom due obedience is denied; and against good manners, in that disloyaltie to the Prince is thereby maintained. The Popish Bishops rather were periured, that being sworne to the King first, tooke afterwards a contrarie oath to the Pope, as Bishop *Crammer* objecteth to Bishop *Brooke*; whereas their first oath was lawfull and iust, and therefore firmly to be holden. Those fifty Clergie mens hands were not counterfeited by *Crammer*, but subscribed by themselves, for the abrogation of the Papall iurisdiction: Indeed *Fisher* charged Archbishop *Warham* with counterfeiting of his hand in the sitting at Blacke-friers about the businesse of the kings marriage.

Fox p. 1575.
col. i.

Stow.

He recanted his error, and executed iust reuenge vpon his right hand, that was the instrument of his rash subscription; first consuming the same in the flames of the fire. This is no more disgrace vnto him, then *Pompey* reares and

and repentance for denying of his Maister: neither was he by their law in case of relapse, when he was adiudged to the fire, hauing not as yet shewed his remorse of conscience, and repentance for his vnadvised act of subscription. He was hissed indeed of the young headie schollers: but that argueth their temerity, not that reuerend fathers simplicity. The Donatists serued the Catholike Bishops after the same maner, making such a noise, that they could not go on in their defence: say also, that *Augustine* & the other Catholikes were therefore disgraced and put to silence.

*Augustin.
breviat.
collation 3.*

4. Concerning the Popish Archbishops: 1. if nūber might preuaile, the high priests by a greater proportion exceeded our Sauour Christ and his Apostles, and the pagan sacrificers the Christian Bishops and preachers. 2. Many of them were not very holy men: wherof some were disloyall to their princes, as *Thomas Becket* to *Henry* the second, *Robert Winchelsey* to *Edward* the first, *Thomas Arundell* to *Richard* the second, who was by Parliament adiudged a traytor. Diuerse of them were busie, malicious, vncharitable, contentious, as *Baldwin*, *Stephen Langton*, *Richardus Magnus* had great strife with the Monkes of Canterbury: *Bonifacio*, *Kilmarney* with the Archbishops of Yorke, for bearing vp of their Masse in London and Kent: *John Peccham* with *Thomas* Bishop of Hereford: such was the holinesse and meeknesse of these proud papal Archbishops. 3. For their miracles, they were meere forgeries: such as are reported of *Dunstane*, that he caused an Harpe to sing and play alone hanging on the wall, how he held the diuel by the nose with a paire of tonges, tempting him with women: such were the fained miracles of *Thomas Becket*, which were condemned by the great men of the land as fables: *Magnates inter dixerunt, ne qui martyrem Thomam nominaret, ne qui miracula eius prodiceret* the great men forbade, that no man should call *Thomas* a martyr, or speake of his miracles.

*Fox p. 395.
Aug. 11. Ric.
2. titul. 16.*

*Fox p. 394.
p. 395. b. y. uod
2. d.*

*Fox p. 196.
cola. 2. b. 7.*

4. Neither were many of them such learned Clarkes: though some of them, I confesse, had more learning, then true pietie or honestie, as *Lausfrank*, & *Anselmus*.

*Ex Hector.
Crikeladens.*

yet for the rest, what were they? Was not *Augustine* the founder of that Sea, a great Diuine, that must needs send to *Gregory* for resolution in these profound questions: *Whether a woman great with child may be baptized: after how many dayes the infant ought to be receined to baptisme, and such like?* And it should seeme that learning in their Archbishops was not greatly requisite: when *Robert Burnell* Bishop of Bath, and *Thomas Cobham*, two reuerend and learned men being elected were refused; and *Peccham* a gray Frier, and *Reinold* Bishop of Winchester, an ambitious man, better acquainted with suites of law (being Chancellor) then questions of Diuinity, were appointed in their stead.

Fox p. 117.

Fox p. 395.

Fox p. 120.

Stow in
Richard. 2.

Wil Malmesbury de vitis lib. 1.

Fox p. 1139.

Fo. 396. col. 1.

A. 14. 17.

5. But as I hold Bishop *Craumer* in true learning and sound Diuinity, to be equall to any his prodeceffours; so in godly constancie to go before them: for he was the first and onely Martyr of that Sea, that died for the truth. *Elphegus* the 26. Archbishop was stoned to death for denying tribute to the Danes: *Simon Sudbury* was beheaded of the rebels, because he gaue counsell that the king should not come at them to heare their complaints: But neither of these died in the cause of religion.

6. Neither did the truth want witnesses from among these auncient Archbishops: *Cuthbertus* the 11. Archbishop, forbad all funerall exequies to be made for him after he was dead: *Elfricus* the 26. did write certaine Sermons against transubstantiation, the authenticals thereof are yet extant in the libraries of Exceter and Worcester: *Simon* forbad vpon paine of excommunication, that no man should abstaine from bodily labours vpon certaine Saints dayes. Therefore euen amongst them, the Lord left not himselfe altogether *ἀπαρτορον*, without witnesse, as the Apostle sayth, Wherefore he hath gained nothing, by this mustering of his Popish Archbishops: of whom we may say, as our Sauour of the Pharises, *They are blind leaders of the blind: Math. 23. 14.* *Hierome* sayth well of such: *Quod me dumnant episcopi, no est ratio, sed conspiratio; quorum authoritas me opprimere potest, docere non potest: In that the*

*Bishops condemne vs, it is no reason, but treason; their authority may impeach me, but not teach me. Metellus, because he was blind, was forbidden among the Romaines to exercise his Priesthood: and they had a law, that no Augurs, *ἄνθρωποι ὄφθαλμοις*, having any soare or disease, should execute their office: As little regard is to be had to these blind prelates, lame and diseased in iudgement; as in the same place it is expounded: that it is not fit for them that are corrupted and diseased in their soules, so handle Divine things.*

Senec. de-
clamat. 2.

Plutarch.
quest. Rom.

9-73.
ἄνθρωποι ὄφθαλμοις
ὡς τῶν οὐχ ὄντων
ὅτιν ἡ ψυχή
πῶς.

The third Inuective.

1. **I**N the lawes of Henry the 8. Edward the 6. and *Queene* Vntz. 117.
Elizabeth, I will overthrow them.

2. If they alleadge *Vniuersities*, they are over-matched: *Oxford* hath had in *Catholike* times thirty thousand students, all euer of the same mind with vs. Vntz. 118.

3. For other *Clergie* men, we haue had an hundred thousand more, *Synodes* two to one; in number two hundred to one. p. 116.

4. If they urge *Scriptures*, by resorting to the *Originall* tongues, the *Greeke* and *Hebrew*, &c. the victory is ours. Vntz. 119.
We vse more *Scriptures* for numbers of bookes, more for diuersitie of tongues. Our expositors of *Scripture*, professed students in *Diuinity*, &c. excellent linguists, many naturall borne *Greekes* and *Hebrewes*. Their expositors of *Scripture* neuer were to be compared to those: In the *Parliament* where their religion was decreed, there was no person present, that understood either *Greeke* or *Hebrew*. p. 117. Vntz. 120.

The Defensature.

1. **T**HIS is as like to be so, as if I should say, that by the *Popes* lawes now in force at *Rome*, the faith of *Protestants* is maintained: and yet I will shew twenty *Canons* amongst them, that giue testimonie to our faith, to one decree that he can alleadge amongst vs, making for them: this I haue already performed in *Synopsis* through-
out.)

Craz peculiar.
lib. 2. 38.

out.) Wherefore in this so shamelesse and vnreasonable assertion, I will vouchsafe him no other answer, but say with *Augustine*: *Non inuenio quomodo te refellam, nisi ut aut iocantem irriderem, aut insanientem dolerem*: I know not how else to answer you, then either as a iester to scorne you, or as a madman to pitty you.

Tigur, Ar-
gotine.

2. The most famous Vniuersities in the world, as of Herdelberge, Magdobing, Wittenberge, Basile, Geneua, Vtricke, Lepden, Cambridge, Oxford, with manie more are with the Protestants. King *Henry* for his diuorce, had the consent of the most famous vniuersities in Europe. Oxford was not wholly yours, no not in the grossest times of popery: for they cleared vnder their common seale *John Wickliffe* and his doctrine of the suspension of heresie.

Foxp. 448.

3. We confesse Papiſts haue bene and yet are more in number: so did the Pagans in multitude exceed the Christians: but the Scripture hath taught vs, not to follow a multitude to do euill: *Eccles. 13. 2.* Synodes both generall and prouinciall Protestants haue more on their side then Papiſts: I referre the Reader for the truth hereof to Synopsiſ.

Tidentin.
ſell. 4. de cr. 2.

4. If you would, as ye ſay, be tried by the originall Scriptures, the controuersie would ſoone be at end: but your ſayings and doings agree not. Why ſhould ye be afraid to preferre the Hebrew and Greeke text before the vulgar Latine: making this onely aithentike in Sermons, readings, diſputations, as it was concluded in the Tridentine Chapter: why did they not amend their vulgar Latine according to the originall? reading ſtill *Genes. 3. 15.* She ſhall breake thine head for, he, or it: *Genes. 8. 4.* for ſeuenteene, ſeuene and twenty: *Pſal. 68. 13.* for liue among the poſſ, ſleepe betweene the loſs: and in diuerſe hundred ſuch places they ſwarue from the originall. Ye vſe indeed more Scriptures, for number (as all the Apocryphall workes, which were neuer recorded of the Church of God vnder the law, neither written by Prophets, or approued by Chriſt and his Apoſtles:) but not for diuerſitie of tongues. For the Canonickall Scriptures are extant in the Hebrew, Greeke and

and Latine, the Apostrophs, some in the Greeke and Latine, some in the Latine only. You have little cause to brag of your popish expositors, such as *Vigilius*; that because *Peter* is called *Cephas*, which signifieth a stone, inferreth that he was *Cephas*, that is, *caput*, the head of the Church, deriuing one from another because of the similitude of the letters: such a proper interpreter was Pope *Innocent*, that applyed that saying of *Saint Paul* [They that are in the flesh, cannot please God,] against marring.

De primat.
Rom. eccles.
tom. 1. Concil.

Distin. 822.

Your best Linguists and most learned Interpreters, as *Pagninus*, *Arise Montanus* approue not the vulgar Latine, and do differ in iudgement therein from the Church of Rome. Protestants are not inferiour for the knowledge of tongues, excellent linguists, and learned interpreters, but do farre exceed the Romish Church. Witnesse hereunto *Tremellius* a borne Hebrew, *Iunius*, *Mercerus*, *Caluin*, *Beza*, *Stephanus* with others: whose fit translations, apt expositions, and most learned Commentaries do obscure all their popish scholasticall Tractates, silly allegories, and sophisticall disputes.

What knowledge in the Hebrew and Greeke the parliament men had, as it is vncertaine to guesse, so neither is it necessarie to know: sure I am, that they received direction from most learned men, *Whitehead*, *Elmer*, *Horne*, *Jewell*, with others; with whom none of the contrarie side in the knowledge of the tongues and studie of Diuinitie, were to be compared.

Thus we see, what are the chiefe grounds of popish religion; The multitude of professors, generall consent of Vniuersities, schodles, synodes: these are but weak grounds: a few professing the truth should be heard before a multitude in error. *Iosua* doth not so reason: though all the people beside should haue forsake God, yet I & my house (which were but a small company to the rest) will serue the Lord. *Epiphanius* writing to *Hierome*, saith: *quasi multitudo peccantium scelus minuit; & non numerositate lignorum maior gehenna ignis succrescat*: as though the number of sinners doth lessen the sinne, the more the wood is, the greater is the fire of hell. Some

Iosua. 24. v. 15

Χαίρει Τῶν
αὐτῶν ἀπο
δὲ οὐκ ἔστιν

ca well saith: *No pecarum rictu antecedentium sequamur gregem*; Let vs. not be like to sheepe, still to follow those which go before. *Argumentum pessimi turba est; quæramus quid optime factum, non quid viciatissimum*. The multitude is an argument of the worst part; let vs enquire what is best done, not what is most in vse. *Titus Flaminius* said well to *Philopœmenes* the Captaine of the Achaians, that was furnished with a great number of souldiers, but wanted money: *That he had armes and legs, but no belly*. So our aduersaries contending with multitude, but bringing no truth, do shew vs legges and armes enough; but the substance of truth, which is as the belly and bowels of religion, they haue not.

He breaketh off here his bitter inuectiues, and cometh after his Ignatian humour, by cunning perswasions to insinuate himselfe.

The fourth Article: his Insinuation.

HERE the Epistler seemeth thus to reason: *If Catholics be in error, then either they wilfully or ignorantly erre*.
 1. *But neither the first: seeing we undergo many penalities and punishments for our profession: p. 218. We follow a profession so austere and rigorous. p. 220. Their Religion is pleasant, and by professing it they liue in honors and delights, which haue enticed Protestants, to be Mahomettanes, &c. 2. Not the second: We haue all authorities, times and places for our defense, &c. we haue travelled all countries, studied in all Vniuersities; we want wines, riches, honors, the impediments of true Diuinitie and studie. If Religion can be found in this world, we haue sought and found out all meanes: they none. p. 218.*

The Repulse.

1. **T**HEY suffer not punishment for their profession, but for their practising; not for religio, but their rebellion. Which of them hath bene put to death for his opinion, in holding transubstantiation, adoration of images, inuocation of Saints, Purgatorie, or any such like popish error? but because they submit themselves to the papall iurisdiction,

jurisdiction, and are sent hither by his authoritie to corrupt and seduce the subiects. We may say then vnto them, as *Augustine* to the Donatists: *Tribunus nō est persecutor vestri, sed persecutor persecutoris vestri*, id est, *erroris vestri*: The magistrate doth not persecute you, but that which persecuteth you, which is, your error.

2. Neither is poperie such an austere and rigorous life, nor their imprisonment so hard, as they complaine; seeing their leisure suffered them in Wisbich prison to contend for superioritie and highest places at the table: they one accused another of dicing, carding, drunkennesse, fornication euen in prison: these are not the fruites of an austere and rigorous life. The Priests tell Frier *Parsons*, that *if laughing will serue their turne, they can laugh as fast as he*. They haue reported of the Ignatians, that some of them ride in coaches, haue their stables of chaunge of geldings, do spend after five hundred pounds a yeare, go richly apparelled: this seemeth to be no such rigorous and penitentiall life.

*Manifest.
fol. 4. l. b.*

Repl. f. 72. a

3. The honours and riches of protestants are not to be compared to the glory of the Cardinals in Rome, Bishops of Spaine, Abbots in Fraunce: but for the most part of the Protestant Ministry, I thinke they in their imprisonment and affliction (as they call it) haue liued in greater fulnesse and plentie, and more at hearts ease: That some Papists are turned Protestants for honor and pleasure sake; I do easily beleue: but that Protestants haue become Mahometanes, he cannot shew, vnlesse they be such temporizers, and corrupt conuerts, as he speaketh of. Poperie is a fitter stocke to graffe an Atheist and Mahometane in; then protestancie: according to the common by-word, *An English Italianate, a diuell incarnate*.

4. Neither is austeritie of life a sufficient argument of the truth. The Pharises were more giuen to fasting then Christs disciples: among the Mahometanes there are Hermites, and bare-footed Friers: the Donatistes were very desperate, and would cast themselves downe from the hills and rockes, and breake their neckes, As *Augustine* saith:

Crat. Petilian. headlong: Valde illud granum fertile fuit, unde tanta leges precipitatorum cadauerum pullulavit: farre it was a very fruitfull graine, from whence haue budded forth so many precipitated carcases.

Wherefore notwithstanding any thing yet said, they may be guiltie of wilfull error, although they did (which may be done with an obstinate and puerile mind) suffer and endure much for their profession.

5 And this lastly serueth (if it proue any thing) to cleare the Protestants from suspicion of wilfulness, who haue endured more by imprisonment, famishment, whipping, racking, tormenting, burning, and many more torments, by an hundred fold at Papistes hands onely for their conscience, then the other haue felt for their offence against the State.

1. Wiues being chosen in the feare of God are no impediment to studie: they are helpers rather, and a means to ease the mind of Ministers from worldly busines, that they may be more fit for meditation. There was no place more apt for heavenly meditation, then Paradise; yet God thought good to make woman there. No persons more giuen to meditation then the Apostles, yet they had their wiues following of them to minister to their necessities. 1. Cor. 9. 5. Nay rather vagrant and vntused lust, such as reigneth in poperie, is a distracting of the mind. And they are like to be good Diuinitie Lectures, which the Iudasites vse to reade in the nights to the auditories of faire women, while their husbands missing of them, scratch their heades where it itcheth not; as the Masse-priestes report.

2 It is not the traouelling abroad, or studying beyond the sea, and seeking meanes a farre off, that can bring a man certainly to true knowledge. Which of the Christian professours can compare with Solon, Pythagoras, Thales, Plato, Pythagoras, for long trauaile, visiting of strange countries, seeing the behauiour of many nations? yet this could not bring them to the knowledge of Christ. The Pharisees did compass sea and land, they were greater

Manifest. p.
97.2.

travellers then Christ or his Apostles were at the first: it did nothing helpe them in the finding out of the truth. Every Church and countrie having the word of God may find at home which is the truth, as well as by searching abroad, as Moses saith: *Neither is it yet beyond the sea, that thou shouldest say, Who shall go over the sea for us and bring it* *Deut. 1.30.13*
ut bar the word is near unto thee, Hierome saith: Deus notus tantum in India esse Deus, in omnem terram exiit sonus
Apostolorum God hath left to be knowne easily in India, the sound of the Apostles is gone forth into all the earth. Divinitie is as well studied at Cambridge as at Rome, at Oxford as at Paris, and for soundnesse of iudgement and integritie of truth much better without comparison. *Suavia*
saith: Proprium agra est, nihil diu pati, & dicitur in his *Lib. 1. de*
medis it is the properie of sicke persons, to endure no- *Tranquil. vite*
 thing long, and to use often chaunged remedies. So this shifting of places and chaunging of countries argueth the sicknesse of the mind. *Plutarch* very well compareth such
 to hennets, that when they have heapes of carne before them,
 yet do seeke in corners, and pick out of the dirt, and scrape with
 their feet. So the sicke-brained students having much better
 doctrine at home, and more plentie of true knowledge, do
 go further and speed worse.

Now in the last place, this Epistle (belike) failing of o-
 ther proofes, betaketh himselfe to his protestation. *Yf Iob*

The fifth point: his Protestation.

IF they wil appeale to the Scriptures, I the poore author herof
 have studied them all, and more then Protestants use. Then
 after the profession of his reading of the Fathers of the
 Church, historians, Counells, schoolemen, he concludeth
 with this protestation: I take God and the whole Court of
 heaven to witness, before whom I must render an account of
 this protestatio, &c. that the same faith & religion which I de-
 fend, is taught and confirmed by those holy Hebrew and Greek
 Scriptures, Historians, Popes, Decrees, Scholes, Expositi-
 ons, Counells, Scholes, and Fathers: and the profession of Pro-
 testants condemned. *p. 2. 11*

21: That I should not be able to iudge, what maketh for vs; what
against vs: I hope no man wil challenge me of so gregarij ignorance.
That I would willingly erre to follow a profession so iustified. &c.
I hope no Reader can be so partiall to iudge; &c. p. 122. 123. 124.

The Conterstation.

THIS Ignatian professer (as it seemeth) dwelled by e-
uill neighbours; when he is forced to commend him-
selfe: he boasteth much of his reading and knowledge, as
though he onely were conuersant in authors. I doubt not
but that there may be found some hundreds of ministers,
and this poore author among the rest, that can truly say as
much of themselves, as this bragger professeth. At this
time therefore I shall need to make no further answer, the
to set a modest contestation against his proud protestation.
At this time I shall haue vse of that saying of the wise man:

*Answer a foole according to his foolishnesse, lest he be wise in
his owne conceipt. Pro. 26. 5. And though I feare (as Hiero-
me saith: Vereor ne officij me putetur ambitio) lest that which
is but officious, should be held to be ambitious; that where-
unto I am driuen of necessitie, should be deemed vanitie:
yet I say with the Apostle, wherein any man is bold, I speake
as a foole, I am bold also: 2. Cor. 11. 21. Like as Pericles be-
ing depressed and deprauid of his enemies, was vrged mo-
destly to commend himselfe: Argo auaric (saith he) wish
me, which thinke my selfe inferiour to none, neither in the un-
derstanding of things, nor in uttering what I understand. So to
make answer to this vaine challenger in his owne wordes,
I hope it may be excused, because he hath first thereunto
by his importunitie prouoked: If he will appeale to the Scrip-
tures, I haue studied them all; and more then Papistes vs: if
they contend to credit the Hebrew text in the old Testa-
ment, and the Greeke in the new, I haue studied them in
those languages; and the ancient glosses and scholias La-
tine and some Greeke for their exposition: if they will stand
to the report of the auncient historians, Eusebius, Ruffinus,
Sozomen, Sozomen, &c. Hierome, &c. Bernard, and others,
I haue perused them: if they will be iudged by the decrees*

of

of the first Popes, I have often with diligence considered the decrees, both all that were before the Council of Nice, and after. If they will be arbitered by the present schools and scholasticall reasons, I have read some of them. If they admit the first four general Councils of Nice, Constantinople, Ephesus, Chelcedone, I have seene and read them all from the first of Nice to the last of Trent: as all approved particular and provinciall Councils, which be extant and ordinarily ysed. If they thinke there were ever true religion among Christians, and that it was exercised in the first six hundred yeaes, I have carefully read over all the works of Origen, Cyprian, Ambrose, Hierome, Augustine, Chrysostom, Damascene, Pamphilus, Eusebius, Theodoret, Rufinus, Serapion, Socrates, Sozomenus, Enagastus, Bernard, the Imperiall constitutions, with other authors, old and new; and with greater diligence then Ignatian Priests commonly use to do, having (I thanke God) of mine owne writing and collations, out of the foresaid Fathers and Writers, not much less then two hundred of paper.

Yet I take God to witnesse, before whom I must render an account of this my protestation, that the same faith and religion which I defend, is taught and confirmed by those holy Hebrewes and Greeke Scriptures; and in the more substantiall points by those Historicall Councils. For them that lived within 5. or 6. hundred yeaes after Christ, and in many points, by them that followed after, and the profession of Papists by the same condemned.

I have examined, and with diligent advise read over many bookes and writings of the best learned Protestants; and not any that ever came to my hands, containeth any argument or reason, in my judgement, worthie to be able to withhold a reasonable and indifferent mind, not blinded with pleasure, or seduced by affection, from embracing the Catholike faith of the Gospell, which I defend.

That I should not be able to judge, what maketh for or what against vs. I hope no man will challenge me of great ignorance.

Thus haue I answered him in his owne words; and I am perswaded,

perswaded much more truly: for to his protestation these exceptions may be taken

Cod. lib. 4. tit.

1. l. 13.

Cod. lib. 4. tit.

1. l. 3. Diocle-

tian.

What if this Ignatian moult be not of such great reading, as here he maketh shew off (as we cannot find by his writings) his protestation will then helpe him little, ac-

ording to the law: *Nemo ex delicto sibi lucrum offerre potest*: No man is suffered to gaine by a false testimonie,

It may also be thought, that for want of better proofes he falleth to protesting: as it is provided in the law: *Talis probationum res decidit potest per iurandum*: where other proofes faile, the matter may be decided by oath.

He is convinced of manifest falsehood, in that he dares to avouch, that all the Fathers confirme his faith, and condemn the profession of the Protestants: whereas it is most notoriously evident, that for the grossest points of popery, as Transubstantiation, the sacrifice of the Masse, worshipping of images, iustification by workes, the supremacy of the Pope, prohibition of marriage, and such other, they haue no shew at all of any euident from the Fathers within 300 years after Christ: And in many substantiall points they do apparantly testifie for Protestants: as *Cyprian* for the equalitie of Bishops, *Hierome* for the Canonieall Hebrew Scriptures, *Cyprian* against the carnall presence, *Augustine* against free will, and election upon the foresight of our workes, *Augustine* for iustification by faith: And these and many other such naturall points, these Fathers with others do giue such cleare testimonie to the truth, that it is impudencie to denie it: and yet this brazen face would beate vs down, that they do speak only for papistrie which they neuer knew, and condemned the Evangelicall or protestants faith, which they professed. Wherefore this protestation hauing no probability of truth, but being deuised for his owne aduantage, and coyned to serue his turne, is of no great credit. They haue a rule in their law, that witnesses should not *premeditare testimonium*, premeditate their testimony before: to be resolved, whatsoever other euident there is, to testifie according to their owne resolution: so playeth this fellow, as it is in the Psalme: *He hath conceived*

Mat. 4. qu. 3.

c. 3.

a mis-

THE ANSWER TO THE TWELFTH SECTION: THAT IT IS

neither dishonorable, nor vnreasonable to per-
fess in Protestancy; nor honorable to
grant a reformation, or rather

a reformation of Popery.
The first Inducement.



Let he vgeeth and preaseth certaine de-
falked and maymed sentences of Luther:
No man, I trust, will so much condemne him-
selfe in obstinacy to be of Luthers mind: and
if he be not, he cannot be a Protestant, &c.
p. 123, the words of that praelesse Luther

are these: How often hath my heart panted, reprehended me,
and obiected against me: What, art thou onely wise? can it be
credible that all others haue erred so long a time? I had neuer
a greater or more grieuous tentation, then for my preaching,
because I thought with my selfe, Thou hast stirred up all this
tumult: in which tentation I haue bene oftentimes drowned e-
uen to bellie selfe. p. 124. Because I haue entered into this cause,
now I must looke vnto it; and of necessity say it is best if you
aske a reason, Doctor Martin Luther will haue it saye, &c. I Do-
ctor Martin Luther do saye thus this article, Faith alone without
workes doth iustifie before God; the Emperour, the Pope, the
Cardinals, &c. shall suffer it to stand; and they shall haue hell
fire for their labour. p. 125.

The Adversity.

PROTESTANTS do not bind themselves to all Luthers
opinions; neither take vpon them to iustifie all his
rash speeches, and whatsoever hastily dropped from his
pen. Popish professors do not tie themselves to any private
Doctors opinion among them; Luther was an excellent
instrument

instrument in his time, yet had his errors. We are no Lutherans, and it is not necessarie for Protestants to follow Luther's judgement in all things. We receive not our faith from Luther: but from whence Luther received instruction, namely from the Scriptures, from thence also is our faith deriued. We honour the memorie of so worthy a man, yet his erring footsteps we will not trace him in, but say with Hierome: *Non consueui coram infelice erroribus, quorum miror ingenia: Whose wit I commend, their errors will I not defend.* Protestants iustifie not whatsoever Luther hath written.

2. What if Luther be vntuly alleaged? wherof there is iust suspicion, because the Citer followeth not the addition at Wittemberge of Luther's workes, but another at Ieane: wherein it is like the aduersary hath played the part of a corrector, and made Luther speake according to their owne sense. For some of those bookes which he citeth (as *colloquium mensal.*) I do not find extant in the addition at Wittemberge, where it is most like the authentike copies of Luther's workes are kept. Therefore it is not vnlike but they haue vsed Luther, as Gregory complained in his time: *Ally tractatus nostros calumniantes, ea sentire nos criminantur, quae nunquam sensisse nos nouimus: Others caluiling at our tractates, do accuse vs to thinke that which we know, we neuer thought.* Hom. 35. in Luc.

3. Those speeches wherein Luther is traduced; if they be interpreted with fauour, though the sound seeme to be somewhat harsh, the sense is not hard. In the two first he sheweth what temptations he had; how he was troubled with many doubtfull cogitations, and sometime euen with griefe as it were plunged in hell; that he wished in his heart, that he had neuer begun that trouble in the Church, and that his workes were burned. As though such tentations are not incident to the faithfull seruants of God: David was sometime so perplexed, that he doubted of Gods promises, and thought that all men were lyers, *Psal. 116. 11.* that euen the Prophets of God deceiued him. Saint Pauls also had fightings without, and terrors within: *2. Cor. 7. 5.* It should seeme then to be a rare thing

translation
from english
to french
and vice versa

Luthers con-
stancy.

Dialog. 1.
aduoc. pela-
gian.

2 Sam. 16. 6.

Lib. 2. ad
Serenum.

On iudiciu
et de iudiciu
et de iudiciu
et de iudiciu

Vntr. 236.

for popish professors to feele such conflicts in their soule, seeing this fresh-water souldier, that neuer entred into the lists of these spirituall combats, findeth fault with *Luther* herein.

In the third sentence objected, *Luther* doth nothing else but shew his constant resolution of the truth, which shall stand in despite of Emperour, Turke, Pope, Cardinals and all aduersaries. His peremptory profession thereof might haue bene better qualified in termes, which I will not euery where iustifie. But his meaning is good, that the truth shall preuaile, and haue the vpper hand: for as *Heronius* well saith, *Veritas laborare potest, vincit non potest: The truth may be labored, but not flamed.* But as for your gracelesse terme of [*Gracelesse Luther*], I doubt not but that he hath least grace, that goeth about to disgrace him whom God with many excellent gifts had graced. These railing speeches are but like vnto *Sherais* his casting of stones at *David*, wherewith in the end he hurt himselfe.

And as *Seneca* well saith, *Ignominia & probra velut elamorum hostium sunt, & saxa sine vulnere circa galeas tropicantia: These opprobrious words are like the cries of the enemies, a farre off, and as stones that do fall downe about our eares without any hurt.* So while this railing *Rabshakeh* useth no better weapons, we are well enough; we heare him, but feele him not, he woundeth his owne credite, he hurteth not our cause. And we say to him, as a certaine *Rhodian* to an vnshamefast man, that made great outcries; *I regard not what you say, but that another keepeth silence.* We more respect other mens reuerent silence of *Luther*, then his rash loquacitie.

The second Inducement.

Pride, wine and women, are the originals of Apostacie: so was it in *Luther*. If pride had not bene they had kept their vow of obedience: if wine and riches had not bene, they had kept the vow of povertie: if women and wantonnesse had not bene they had kept the vow of chastity: But truth is strong

gerthen all, &c. p. 126.

2. The whole Christian world twenty times gathered together in generall Councils; hath given sentence with vs: many thousands of prouinciall Councils: all Kings, &c. all Popes, Fathers, Schooles, Vniuersities, &c. all former heretikes have approved it.

3. We haue offered them all trials; as great security and safe conduct as Popes, Emperours and Kings could giue to come to disputation. p. 127.

4. Their owne schollers condemned them: Cranmer and Latimer exploded with hissing and clapping of hands in Oxford. We neuer had so much as a peace of promise for equality of disputation, &c. The disputation in the first Parliament is their luste glory: but in the Tower, no man is ignorant how much it did disgrace them. p. 127.

The Adversisement.

THESE three indeed are the pillars of popery. If pride were not, the Pope would not haue sought to lift vp himselfe above Emperours and Kings, to tread vpon their neckes, cause them to hold their stirrups, to kisse his foote: the papall hierarchie would not refuse to submit it selfe to the ciuill authoritie. If the desire of riches were not, the Pope would not so haue pill'd and polled all Christian nations, with intollerable taxes of First fruits, annates, tenthes, prouisions, Archbishops palles, Peter pence, and such like. The first fruits of Bishopricks in England amounted to the sum of 80000. florenes, that is almost 20000. pounds: and the value of the first fruits through Europe did arise to the summe of 1460843. florenes, that is 53189. pounds or there about. If the loue of women and carnall desires had not bin, the popish crue would neuer haue condemned lawfull mariage, to liue in adulterie, incest, fornicatio, openly to maintaine courtiers and strumpets, as is notoriously euident and practised in Rome: their Masse priests would not haue corrupted virgines, detained wiues and daughters from their husbands

The Popes
intollerable
exactions.
A florence is
4. shillings
6. pence.
Capit. Adl.
am & excus.
Wittenberg.
1538.

and fathers, as the States of Germany complained in the Councell of Norimberge.

These three then are the pillars of poperie indeed (with the which *Luther* and the Protestants are vntuly slandered) yet hath the truth preuailed, according the posie of *Darius* nobles. And whereas he would haue this conclusion put vnder the pillow of the Prince, and be awaked out of her dreame, lest she should sleepe too long, &c. the truth is that Queene *Elizabeth* both awake and asleepe, while she liued was resolu'd of this conclusion for the truth, and well perceiued Poperie to be groundd vpon a sandie foundation; that outward glorie, commoditie, pleasure and vanitie were the chiefe pillars of that religion. In this faith she liued, in this faith she now sleepeth and resteth in the Lord, and shall be awaked in the last resurrection to receiue the endlessse reward of the same. And though Queene *Elizabeth* now sleepeth, yet God hath raised vp and awaked our gracious Soueraigne to stand vp in her place, and to maintaine the same truth: You may well put your conclusions vnder his pillow when he sleepeth: but when he awaketh, he will soone descric, that your Popish instructors are but night birds; your best reasons, dreames; and your religion, darknesse; and with *Darius* giue sentence with the truth.

But of all other, this obiection of pride, riches, wine and women was vnfittest to proceed from this Ignatian Friers mouth. For doth he with his fellows thinke to dance in a net haue we not bene certified from their companions & copesmates the Masse priests, that some of the Iesuites vse to reade Lectures by night, to the auditories of women, while their husbands scratch their heads at home. They tell vs of their rich apparell, their riding in coaches, their stables of geldings, their expences after 500. pounds by the yeare: as hath bin before shewed more the once. Is not this now a prety vow of poverty and chastity, which these new vpstart Friers are entred into? I say therefore with *Hierome*, *Ignominia est Ihesum esurientem facis predicare corporibus; & iuniorum doctrinam per rubentes buccas, timentia, ora proferre:*

Hieron. regul.
monachor.

proferre: It is a shame to preach of Christs fasting with a puffed body, and to commend abstinence with red cheekes and swelter face. Of all other of the Popish profession it may be worst sayd of them, which *Thucydides* vetered of the Corinthians: *That they were worthy to reprove others.*

*Non sum
inquit in
munda.*

2. Neither can he shew vs twenty generall Councils in all: (*Bellarmino* can find but eightene, and some of them not extant) neither is he able to produce a thousand prouinciall Councils, nor halfe so many: and both generall and prouinciall Synodes are more against them, then with them, as I haue else where declared. Popes we yeeld them and heretikes: the one their fathers, the other their brethren. The auncient Fathers that liued within fixe hundred yeares after Christ, are against them. All schooles and Vniuersities neuer approued their doctrine. The Vniuersitie of Oxford cleared *Wickliffe* of heresie: The Vniuersity of Prague fauoured *Iohn Husse*. The most famous Academies in Europe gaue sentence with king *Henry* concerning his marriage, against the Pope. And at this time Protestants neither in number, nor in fame of schooles of learning will giue place to the Romanists.

*Lib. 1. de
Concil. c. 5.
Synops. pap. f.*

3. What safe conduct you vse to graunt to the learned Protestants to come to disputation, is euident by the example of *Iohn Husse* and *Hierome* of Prague: the first, notwithstanding his safe conduct graunted by the Emperour *Sigismund*, was vnjustly put to death at the Council of *Constance*; the other could get none at all.

*only dispo
and to regard
inconsist*

4. True it is that Bishop *Cramer* was entertained by the young students very rudely, with hissing and clapping of hands: but that shewed their impudency, rather then his impotency. That he deserued not to be hissed, his learned writings to this day do sufficiently declare. But they disputed with him, as the high Priests and Scribes did with *Stephen*; they gaue a shout and stopped their eares: and as the Stoikes and Epicures disputed with *Paul* at Athens, railing vpon him, and mocking him. Thus the Donatists conferred with *Augustine* and other Catholike Bishops: they with their outcries and exclamations made such a noise

*Popish ma
ner of dis
putation.*

*Act. 7. 51.
Act. 17. 18. 31.
Augustin.
breuit. &
collation.
collat. 3. diel.
noise.*

noise, that the other could not proceed. And no other course do the Iesuites take at this day in their disputations, seeking by their turbulent behavior and Stourlike voice to countenance their cause: as this last year *Anno* 1602. appeared in a colloquie at Ratisbone betwene *Hunnus* with other ministers, and *Tannerus* with other Iesuites. So that we may say of such disputers, as *Cicero* of Orators: *That they which use to exclaim, do betake them to clamorous outcries for want of skill, as a lame man to his horse; euen so hissing and clapping of hands in a disputor, bewrayeth want of matter.*

4. Our Chronicles indeed will tell, how litle that disputation in the time of the first Parliament, wasto the glory of the popish sort, how peruerse and forward they were, and contemptuous to authority; that being appointed to dispute in English, they would haue it In Latine; & whereas they were to begin, they vterly refused: & so through their wilfulness the disputation brake off. The conference in the Tower, to whose disgrace it tended, the report thereof in print will sufficiently testifie. They say it is good bearing of a proud man: but to dispute with a forward spirit, that will neuer yeeld nor confesse himself overcome, is a wearisome labour. Thus these bragging Friars, if we wil beleue them, are alwayes conquerours: whereas poore soules, they haue bene put to vnreasonable and shamefull foiles; but that they set a good face ypon it, as *Thucydides* sayd of *Pericles*, when he was asked of *Archidamus* king of the Spartans, which of them wraffled best? *A man*, sayth he, *can hardly tell: for when I cast him downe, he by saying he had no fall, perswadeb the beholders, and so overcame him.* Such *Hierome* speaketh of: *Nil impudentius arrogantia rusticorum, qui garrulitatem authoritatem putant. Et insubediunt sibi gregem turmidis sermonibus tonant.* Nothing is more impudent then certaine arrogant Rustikes, which by bragging strive to haue great authority, and thunder out swelling words among their disciples and flocke. And thus do these bragging Friars boast of their disputations in corners, among their simple and credulous schollers.

The

Ex Egidio
Munio.

Tu: baurm
im vñ aen-
der, sic xadit
dualitatis is
iram.

Popish vaine
brags of their
disputations.

O'no i'oi na.
madedu, mu-
laiden i'aidie
M'oi id va-
staiden, y'ia.
Hieron.
Occaso.

The third Inducement.

1. **I** Will pleade by time, as Daniel did, it is the seuentieth yeare of our desolation, since king Henry the eight began to impose this heauie burden vpon vs. The yeare of Iubile is begun, when all exiles are to returne, &c. p. 129.

2. Your Honors know what a generall amitie Pope Clement the eight hath concluded, &c. that which maketh peace and vnitie with God and man is true religion; that bindeth them together. p. 130. there is no religion wherein England can agree with any, because the religion thereof is different from all: neither can any two protestant nations haue this peace together, because no two of them be of one religion. p. 131.

3. If we will agree in this point with Catholike nations, we shall agree with God, with Angels (for the same is approved by them) with all glorious soules in heauen, with patient Christians in Purgatorie, we shall haue peace with our selues: We shall disagree with none but diuels and damned spirits. p. 131.

4. If it be in your power to procure this attonement, and perfourme it, you shall effect the most honorable thing this age hath seene, &c. If you can perforce it & neglect it, though ye be no formall persecutors, yet because you suffer others to do it, &c. except you will recall your minds, you are like to tast of the same vengeance, &c. What is to be done, your Honors know: what you will do, I comit to your honorable & prudent considerations; and craue leaue to giue my lawfull charge vpon those impious and irreligious enemies of Christ, and rebellious traitors to the holy Catholike Church, &c.

The Aduertisement.

1. **Y**OU must haue Daniels cause, before you can haue assurance of Daniels deliuerance. And you are somewhat too forward in your account: for the Papiests had no great captiuitie in Henry the eight's time, while the Masse the very marrow of Poperie continued, and the whole bodie of the Romane doctrine, the opinion of the supremacie excepted. And ye had beside, a breathing time in

The long
captiuitie
of Prote-
stants in time
past.

The Prote-
stants Iubile.

The Popes
Iubile.

Queene *Maries* raigne, such as that of *Saul*, who breathed out threatnings and slaughter against the disciples of the Lord. *Act. 10. 1.* such a breathing, as I trust ye shall neuer haue againe in England: I hope this was no time of your captiuitie. And againe you are somewhat too forward, to looke for the reuiuing of the papall kingdome so soone after 70. years: stay till you be equal to the captiuitie of protestants, that 7. times 70. yeares endured the tyrannie of your terrene god the Pope; as long as *Israel* sojourned in Canaan and *AEgypt*, 430. yeares, *Exod. 12. 40.* and much longer: and then after that time expired, lift vp your heads if you can. But because you plead prescription of 70. years, you shall haue your mind: yet they shall not be the seuentie yeares determined for *Iudaes* deliuerance; but the 65. years (which want not many of seuentie) which were limited for *Ephraims* destruction: *Within fure and threescore yeares Ephraim shall be destroyed from being a people. Isa. 7. 8.* And we trust in God that the proud idolatrous *Ephraimites* of Rome, according to this time, taking beginning from the first reformation in England, shall haue *Ephraims* portion, and their kingdome come to desolation. Concerning your Popes Iubile, enioy you the benefite thereof, get you packing to Rome, and solace your selues there: England careth not for Iubile pardons, nor for such paltrie pardoners, as ye are. Protestants haue enioyed through Gods mercie, a full Iubile vnder the Gospell in King *Edward* and Queene *Elizabeths* happie raignes: and now we trust beginneth another ioyfull Iubile vnder our noble King: and so our hope is, that the Church of God vnder his M. & his royall posteritie, shall enioy the profession of the truth, fro Iubile to Iubile, till we all come to celebrate an euerlasting Iubile in heauen. The Pope hath lately solemnized his Iubile like as the *Iewes* kept their Iubile, when *Christ* was put to death, who brought deliuerance to his Church, but destruction to the *Iewes* before the next Iubile came: So this Popes Iubile, wherein they haue confederate to persecute *Christ* and his members, is like to be ominous to that blodie generatio, & prosperous we hope to the church of

of God. This Romish Iubile lately celebrated in new Babylon, may fall out to be like *Balthasars* feast which he *Dan. 5.* made in old Babylon; the destruction of the citie followed the same night: to who fitly agreeth that verse of the Poet: *Virgilius.*

Namq; ut supremam falsa inter gaudia noctem

Egerimus, nosli:

It was our last and onely night,

That we thus spent in false delight.

Somay this happily be the last popish Iubile: and this great solemnitie may end with a Sardonian laughter; according to the saying of the wise man: *Pride goeth before destruction, and an high mind before the fall.* *Provi. 16. 18.*

*Expositio
ydras.*

2. If religion be the bond of peace, then can there be no sound peace betweene the Church of God and the synagogue of Rome, which is declined and fallen away from the true religion and service of God. The Popes peace we desire not, as we feare not his curse: if he loue quietnesse, protestants will not offend him; if he seeke trouble, they can requite him. But if Scotland be comprehended in this league and amitie (as among other nations, this Popes muster-maister hath numbred it) I hope England shall haue a share, that is now one with Scotland.

It is vntrue, that England can agree with none in religion: it accordeth with Scotland, Geneva, Heluetia, Belgia, with the protestants of Fraunce: some diuersitie in external right maketh no difference in religion. And as vntrue it is, that *no two protestant Princes can haue this peace together:* seeing it is most manifest, that for 45. yeares there was a firme peace betweene England and Scotland, being vnited in religion; such as for so long a time was not knowne for fise hundred yeares, while both these kingdomes professed poperie. And indeed it is a rare thing to see one protestant Prince offend another with warre: but it is very comon for Princes and States addicted to the popish profession, to wage battel one with another: France, Spain, Naples, Millaine, the Venetians, Geanes, Florentines, Romaines, haue often one with fierce war assaulted another. As we shall reade among the Paganes, how in Græcia

*Division and
enmitie a-
mong popish
Princes and
kingdomes.*

2. Chron. 15. 5

Lib. 3. de spir.
cap. 18.Fox. p 736.
cap. 1.

οὐκ ἔστιν ἀπορία
 παρανομίας τῆς
 ἀνιστίας τῆς
 δικαιοσύνης.

Popish reli-
 gion recon-
 cileth not to
 God, nor to
 the Saints.

the Spartans, Athenians, Corinthians, Thebanes, Argiues,
 Megarenians, with other cities, did with cruell warre one
 afflict another: so that as the Scripture saith: *In that time,*
there was no peace to him that did go out and go in, but great
troubles were to all the inhabitants of the earth. Such is the
 peace among the Romanists, neither sound and in truth,
 nor of any long continuance: but like vnto *Indas* kisse, so
 is the Popes peace and amitie, as *Ambrose* saith: *Amoris*
pignore scelus implet, pacis instrumento odia serui: By a token
 of loue he worketh mischief, and by an instrument of
 peace soweth hatred. So his vnholly Fatherhood saineth
 peace if it be for his aduantage, and breaketh it at his plea-
 sure, if it may serue his turne better: as *Eugenius* the fourth
 caused *Ladislaus* to breake the truce made with *Amurathes*
 the great Turke, to the great losse and disaduantage of all
 Christendome. Wherein the Pope very well resembleth
Cleomenes the Spartane King, who hauing made truce with
 the Argiues for certaine dayes, set vpon them the third
 night after and slue them: all eadging for himselfe, *that he*
had made truce for dayes, not for nights.

3. Popish religion can neither make vs at peace with
 God, whom it robbeth of his due honour, making other
 Mediators, inuocating Saints, worshipping idols: nor
 with Angels, who refuse to be worshipped, *Ren. 22. 8:* nor
 with Saints, who while they liued, refused that adoration
 which is now ascribed vnto them in poperie, as *Peter* wold
 not suffer *Cornelius* to worship him. *Act. 10. 26.* To the
 soules imagined to be in purgatorie, it offereth wrong kee-
 ping them in torment, that by the Scriptures are to rest
 from their labours. *Ren. 14. 13.* Neither can popish pro-
 fessors haue peace in themselves, seeing they deny iustifi-
 cation onely by faith, by which we are at peace with God.
Rom. 5. 1.

That religion agreeth with none but diuels: for it main-
 taineth lying wonders, *which are by the working of Satan.*
2. Thess. 2. 9. It forbiddeth to marie, and to abstaine from
 meates, which are the doctrine of diuels: *1. Tim. 4. 1. 3.*
 It persecuteth & casteth into prison the seruants of Christ,
 which

which is the worke of Sathan. *Ren. 2. 10.* Poperie therefore which derogateth so much from God; cannot reconcile vs, or make vs agree with God: superstition doth not draw vs nearer to God, but maketh vs further off. *Hierome* well saith: *hoc nobis prestat Dei timor, ut omnes alios contemnamus timores*: The feare of God doth make vs to cōtemne all other feares. But in poperie, beside the feare of God they teach to be affraid of Saint *Peter*, Saint *Paule*, Saint *Mary*, of purgatorie; and they do accumulate and heape together a thousand feares beside. *Seneca* well saith: *Superstitio insanus timor: amandos times; quos colis, violas: quid interest, virum Deos neges, vel infames?* Superstition is a mad error: it feareth those that are to be loued; whom it worshippeth, it violateth: and what difference I pray you, to denie or to defame God? Thus in poperie God is violated and defamed, when other Mediators are assigned, as though God of himselfe were not both willing and able to heare vs. *Xenophanes* wittily derided the Aegyptians that howled and cried in their temples: *If they be Gods, why do you lament them? if men, why do ye sacrifice vnto them?* This Philosopher would haue condemned popish superstition, which prescribeth the spirituall sacrifice of prayers to be made to men and women departed.

Dialog. 2. aduersus Pelagian.

is ad deos id est, ut sperantes d'v. tuler: is d'v. d'v. d'v. d'v. d'v. d'v.

4. Their honors are readie to procure attonement, if you will be reconciled to the Church of God: but if you wold haue peace made with the Antichristian synagogue, it is impossible: *Nulla pax impijs*: There is no peace with the wicked, saith the Lord, *Isa. 48. 22.* I may say vnto them with *Hierome*: *Nihil grande est pacem voce pretendere, & opere destruere*: It is no great matter to pretend peace in word, and to destroy it in deed: so these fellows call for peace and atonement, and yet be the onely enemies thereto. *Archidamus* being made an vmpire betweene two, brought the to the Church, and charged the not to go thence till they were made friends, and the strife ended. So, if they will haue this controuersie at an end, the onely way is for the to resort to the Church, and submit themselves to the true worship and seruice of God: and herein to follow the ex-

Hierom. ad Theophil.

is ad deos id est, ut sperantes d'v. tuler: is d'v. d'v. d'v. d'v. d'v. d'v.

ample of that honorable person, who hauing first reconciled himselfe to the religion, doth now enioy the fauour of his Prince.

But if ye Ignatians and seditious Seminaries still proceed in your factions and disloyall courses, his Maiestie and their Honors restraining your stirring spirits, are no persecutors of you, but prosecutors of iustice against you. *Augustine* well saith to the Donatistes that likewise complained of persecution: *Tribunus non est persecutor vester, sed persecutor persecutoris vestri*, id est, *erroris vestri*: the magistrate is not your persecutour, but a persecutor of your persecutor, that is, of your error. Your vaine threatnings of *raising of the same vengeance*, are like to fall vpon your owne head: as he that rolleth a stone, it shall returne vpon him. *Pr. 26. 27.* like as railing *Rabsakehs* threatens against *Hesekiah* did first light vpon himselfe. As protestants are not fond of your loue, so neither do they feare your threatnes. This is popish Diuinitie to threaten Magistrates, whereas they are to be prayed for, not to be prated vpon; to be blessed, not cursed. *Ambrose* well saith: *Coactus repugnare non noui, potero flere, potero gemere: &c.* Though I be forced I will not resist; I can weepe, I can mourne: he saith not, he wil curse, or threaten.

Orat. in Au-
xeni.

Their Honors as they are wise, do know what is to be done; and as they are godly and iust, will do as they haue done, maintaine truth, and seeke to roote out superstition. *Cyrus* was wont to say: *That no man was fit to rule, if he were not better then they which are ruled.* Their Honors as they are in authoritie and rule about others, so in pietie and zeale I trust will seeke to go before them.

ἀρχοντες μὴ οὐκ
ἐν τῷ δέξασθαι, ὡς ἐν
ἀρχῇ ἐστὶν τῶν
ἀρχόντων.

But more impious and irreligious to Christ, and rebellious traitors to Church and Commonwealth did neuer any land beare, then this mischieuous Ignatian generation of vipers and cockatrice brood, as England and Fraunce haue had sufficient experience. Let him giue his charge when he will, we haue a discharge for him, and will charge him afresh againe. As *Scipio* said to a young man, shewing a goodly shield: *That it became a Romaine, so trust more so*

ἀρχὸν μὴ οὐκ
ἐν τῷ δέξασθαι
ἀποδιδόναι,
ἢ τῷ ἀμίσγῃ.

bia

his right hand, then to his left: that is, to know how to offend as well as defend, to fight as to fence: so shall they find that English protestants are not onely readie with *Paule* to shake off the venomous viper, but with *Aarons* rod also to deuoure the counterfeiter's rods: not to keepe off their force onely, but to force them againe; not to repell, but to reply; not to ward onely but to wound. And so I end with that saying of *Hierome*: *Si pacem desideras, arma depones; blandienti acquiescere possum, non timeo comminante; sit inter nos una fides, pax illicò sequetur*: If you desire peace, lay aside your armour: I can yeeld to intreating, but I feare not threatning: let there be one faith betweene vs, and peace will soone follow: But otherwise, as he againe saith: *Si ista est causa discordia, mori possum, tacere non possum*: but if difference of faith be cause of discord, I may dye sooner then hold my peace.

Νέτα τῷ Διῷ,

Errata.

In the title page read Romanists: latine epist. p. 3. l. 3. in the margin. r. epist. lib. 6. l. 31. r. *and vnde vnde*.

In the pref. p. 2. l. 11. r. Hiero. l. 24. r. Leontius. p. 6. l. 7. in marg. r. in 120. p. 7. l. 27. put out *120* p. 9. l. 23. r. Herodicus. p. 10. l. 5. r. Herodicus. p. 14. l. 2. *ipso iudicio*. p. 15. l. 15. r. Higinus. In the 2. preface p. 3. l. 32. r. knowne.

In the Booke.

P. 14. l. 1. r. Kettistes not many, pretenders &c. p. 40. l. 10. r. nor. p. 41. l. 25. r. be. p. 45. l. 34. r. 1439. p. 63. l. 8. r. more. p. 77. l. 8. r. 10. thousand. p. 85. l. 13. r. tales. p. 121. l. 27. marg. r. *example*. p. 125. l. 4. r. treason. p. 157. l. 1. r. an 150. p. 165. l. 19. r. Attilas. l. 37. r. menacing. p. 173. l. 10. r. Sanctius. p. 203. l. 32. r. badger. p. 213. l. 25. r. Epicurus. p. 249. l. 13. r. blasphemers. p. 256. l. 1. r. Magdeburge. l. 9. Leiden. l. 35. r. receiued. p. 258. l. 4. marg. r. *orda paria*. p. 262. l. 5. r. contestation. p. 263. l. 29. r. Papists. p. 265. l. 12. r. Porphyrie. p. 267. l. 12. & 17. r. edition. p. 272. l. 3. r. Stentorlike.

2. 2. 2.

AN
ANTILOGIE
OR

Counterplea to an Apologicall
(he should haue said) Apologeticall Epistle
*published by a Favourite of the Romane Separation,
and (as is supposed) one of the Ig-
nantian Faction:*

Wherein two hundred vntruths and slaunders are
discouered, and many politicke objecti-
ons of the Romaines answered.

*Dedicated to the Kings most excellent Maiestie by
ANDREW WILLET, Professor
of Diuinitie.*

2. TIM. 3. 8. 9.

As Iannes and Iambres withstood Moses, so do these also
resist the truth, men of corrupt minds, reprobate con-
cerning the faith: but they shall preuaile no longer; for
their madnesse shall be euident to all men, as theirs
also was,

AVGVST. EPIST. 177.

*Littera tua nec ad reddenda conuicta me prouocare, nec à reddendis literis me
reuocare potuerunt.*

Your letter could neither prouoke me to render like railing speech,
nor reuoke me from rendering an answer.



LONDON,
Printed for Thomas Man.

1603.

AN

C 1396.76.10

Harvard College Library

Treat Fund.

April 15, 1939

Counterpoise (said) Apologues
(should have said) Apologues

published by the Harvard University
and the British Museum

When we have finished our work and
the day is over, we find ourselves
in a state of mind which is not
entirely different from that of the
poet.

The world is a very strange place
and it is very difficult to understand
it. It is a place where the
poet finds himself at home.

At the same time, the world is a
very strange place and it is very
difficult to understand it. It is a
place where the poet finds himself
at home.

AVOYAT, 1912, 170.
The world is a very strange place
and it is very difficult to understand
it. It is a place where the poet
finds himself at home.



Printed for Thomas Mann.

1803.

ILLVSTRISSIMO,
POTENTISSIMO, ET
piissimo Principi, IACOBO An-
glia, Scotia, Francia & Hibernia
Regi, Domino suo colendissimo, multos

*annos tranquillam Imperium, pietatis & virtutis
regiae incrementum in terris, & sempiternum
premium in caelis concedat Deus opt.
max. in Christo Iesu.*



*De monuit Ecclesiastes (illustris- Eccles. 5. 12.
sime Princeps) ut Deo supplican-
tes paucis verbis utantur: idem
ad Principem accessurus, qui Dei
loco in terris est, perpetuo obser-
uandum videtur, ut breuiter
perorarent. De Phocione fer-
tur, quod secum deliberare so-*

*lebat, an aliquid posset de sermone amputare, quem
habiturus esset ad populum: & Hieronymus de
se proficitur, meliorem sibi partem legi quae de-
leret, quam quae scriberet. Id ego nunc facere institu-
ebam, ut paucissimis ad regiam vestram dignita-
tem praeferer, & plura obelis expungerem, quam literis
obsignarem: sed rei necessitas, & amor vobiscum diu-*

*Ad Domni-
onem,*

EPISTOLA

tius loquendi, ut ait Augustinus, me ita abriperunt
 ut longius oratio excurreret. Certè (optime Rex) dum
 me ad scribendum accingo, cogitabam neque res leues &
 futiles afferendas esse, neque assentatorio sermone regis
 auribus abuti, neque quicquam omittere me debere, quod
 deceret scribere theologum. Prolixitatem ergo scribentis
 excusabit rei necessitas & officij ratio, fastidium legentis
 leuabit, ut spero, materiae varietas: praefatione iam se-
 quenti omnia fere complexus sum, quae mihi ad regem
 scribenti necessaria & opportuna occurrebant: quae si
 paulo prolixius tractentur, non verborum sterilis strepi-
 tus id facit, sed rerum continua series, non error scriptio-
 nis est, sed scribentis feruor. Nò enim ita Nicias pictura
 sua perpoliende intentus fuit, qui saepe in opere oblitus est,
 praeusne esset: nec Archimedes tanto studio lineis du-
 cendis deditus fuisse fertur, quem vi auulsum serui sapius
 ungebant: quàto ego teneor regias virtutes tuas contem-
 plandi desiderio, ut verè cum Hieronymo eloquar:
 quid faciam? vocem pectori negare non audeo, Epi-
 stolae breuitas còpellit tacere, desiderium vestrum co-
 git loqui. Dixit Regina Sheba ad Salomonem: Beati
 serui tui qui stant coram te iugiter & audiunt sapien-
 tiam tuam. Eudoxus ille studiosus stellarum indagator,
 cum Phaëtonte comburi optauit, ea lege, ut liceret
 illi prius soli adstanti formam & magnitudinem astri
 perdiscere: & nos gestimus sub pia vestra administrati-
 one, & lucis (plusquam Solaris) Euangelij contemplatione
 aetatem nostram & dies consumere. Accipe iam (benig-
 nissime Rex) regio illo tuo. i. bilari & placido vultu, pau-
 peris theologi tenue munusculum, seruitutis suae tantum
 certissimum, parca manu sed amplo corde oblatum. Ar-
 taxerxes cum plebeius aquam palma è fluuiio sublatam
 exhibuisset,

Hieronym. ad
 Chromatium,
 1. Reg. 10. 3.
 Eudoxus iuxta
 το παραστάς το
 ἰδὼν, καὶ κατα-
 μαθεὶν το φησὶ
 οἱ ἰ Φαίδων κα-
 τὰ τὴν ἀρχαίαν.

DEDICATORIA.

exhibuisset, humaniter admisit: & solet Maiestas tua
 pluris dantis animum quàm doni pretium aestimare.
 Quod ad librum hunc, non audeo polliceri, quod Sene- Existit. lib. 6
 ca de Amici cuiusdam libro proficetur, Tanta me dul-
 cedine tenuit & traxit, ut illum sine vlla dilatione per-
 legerem! Legentem tamen hac nostra, spero id assequi
 posse, quod sibi inter legendum accidisse idem au-
 thor refert: tanquam lecturus ex commodo adape-
 rui ac tantùm degustare volui, deinde blāditus est, ut
 longiùs procederem. Quod ad me: video & pontificijs
 me odiosum esse, quod illorum superstitiones omnes aboleri
 cupiam; & alijs nostratibus me displicere (cum neque
 Papista neque Puritanus sim) quod Ecclesiam nostram
 adhuc venustiore & pulchriore reddi exoptem. Ad
 vestrũ patrociniũ tanquam asyllum confugio, ut me
 tantisper alarum vestrarum umbra tectũ & munitũ
 velit Maiestas tua, dum ego veritatis amans, & pacis
 studiosus, id solum, quod honestum est, sequor: ut tan-
 quam Clearchum alterum te intuear, de quo Xeno- τὸ ὑποκρινόμενον
πλάττειται ὡς
ἀδελφὸς ἀποκρίπτει
ἐν οἷον τοῦτο ἀν-
τιδιδότας.
Prou. 16. 15.
 phon scribis, quod hilari & placido vultu solebas milites
 periclitantes reficere, & illis animos addere: & verè
 iam experiar quod scribitur, In lucida regis facie vita
 est. Alijs detur, ut in pasula vestra arboris ramis, sãquã Dan. 4. 9.
 auicula cantillent: mihi satis est, si in umbra humi repens
 vermis requiescam. Quod si iam serenitati tua mei cona-
 tus probentur, quicquid alii senserint, ut Pithagoras pro
 Geometricis suis bouem mactauit, ita ego pro optimo stu- ἵνα τῷ θεῷ
χαρίσταιται ὁ βού-
της.
 diorum successu Deo gratias agam.

Maiestati tuæ vitã longam, regnum prosperum, prolem
 foelicem, vitam æternam ex animo precatur fidelis-
 simus tuus subditus

Andreas Willet.



The Preface to the Kings most excellent Maiestie.



SAINT Paule that diuine Apostle (most gracious and dread Soueraigne) thus concludeth his second Epistle to the Corinthians: *This is the third time that I come vnto you. In the mouth of two or three witnesses shall every word stand.* As he by his preaching and writing thrise presented himselfe to the Corinthians to testifie his loue: so I haue bene bold now thrise to exhibite my simple labours to your Highnesse; which as three witnesses may, I trust, sufficiently expresse my ioy for your Maiesties peaceable entrance; and professe my seruice and durie in prayer for your prosperous continuance.

Two yeares since I sent a booke to your Highnesse into Scotland by your Maiesties Printer, then set foorth vnder Queene *Elizabeths* name; since, I was bold at your happie arriual into this land, to present the same vnder your Highnesse owne name: the first a new worke, but not yours; the second yours, but not new: this third is both, which in some sort may supply the foresaid wants in the others.

The first miscaried, being not at all deliuered. The second was deliuered, but not in season. And now I haue sent this after the other, as *Jonathan* shot three arrowes one to find another; and as the heuer hauing lost his axe in the water, sent the helue after

The Preface to the Kings

the head, and found both; so I hope this simple preface added to the former, may make a way for me vnto your Maiestie, not to speake for my selfe, but in the behalfe of the Church of Christ.

Now because I know not, whether in this kind I may euer hereafter haue occasion to speake to your Maiestie, let me be bold in the feare of God to vtter my mind to your Highnesse, not onely with reuerence as to a King, but plainly in singlenesse of hart, as to a Christian, a good man, and loue of Gods Church. *Hierome* of Sicile was wont to say, *That none that spake freely to him, did importune him or was vnseasonable:* much more to your Christian Maiestie free and plaine speech deliuered in dutie (I trust) shall not be vnpleasing.

*quid in te
uassimul
vnto ipis d'vnto
a uapori uat.*

Psal. 126. 3.

First then, as we all do praise God for your happy succession in the kingdome, by whom we are vnshoubtedly perswaded religion and peace shall be continued and maintained; that we haue all cause to say with *Israell*, *The Lord hath done great things for vs, whereof we reioyce:* the times fall out much better, and the change more happie then was of some feared, of others expected. It hath not happened vnto vs, as aged *Leuitines* foretold to the *Antiochians*, who pointing to his gray and white haire, said: *When this snow is melted, much mire will follow:* that is, sedition and trouble. But after the dissolution of the white showie haire of our last aged Soueraigne, no such trouble (God be thanked) hath followed: the Lord hath not left vs as sheepe without a shepherd. *We are the same sheepe to be led forth still to the waters of life, though another shepheard.*

*Hac niue li-
quefacta mul-
tu erit luti.
Sorum. 3. 19
tu p'p'ia tu
tu tu, xpi vnto
ipis d'vnto
a uat.
Numantius
ad Scipionis*

As

most excellent Maiestie.

As the Church of England acknowledgeth Gods great goodnesse herein: so your Christian Maiestie shall do wel to recogitate with your selfe (as you do) the Lords great mercies toward you; who in your infancie from many perils most providently preserved you, and in your former raigne from many dangers miraculously deliuered you, and now to a most flourishing kingdome most honourably aduanced you. I doubt not, but as your Highnesse hath the like occasion, so with the Prophet you will vtter the same affection: *My soule praise thou the Lord; and forget not all his benefites;* as well appeareth to the great comfort of vs all, by that religious weekly erected exercise in your Highnesse Court. Your Maiestie well remembreth *Moses* counsell to the king: *that he should reade in the law of God all the dayes of his life; that his heart be not lifted up above his bretheren.* Princes are set in slipperie places: if God stay them not, abundance of honor, pleasure, wealth may soone intangle the. This appeared in *Salomon*, who strangely fell and declined from his integritie. *Alexanders* example in forraine stories is notable, who in iustice, temperance, chastitie was a mirror to all Princes before he tasted of the pleasures of Asia. *Dionysius* for a while delighted in *Plato*, and seemed to be studious of Philosophie, but he quickly fell away; therein well resembled to a booke, wherein that which was before written, was soone blotted out. But in Christians, the mutabilitie of nature is corrected by the stabilitie of grace; and God *wish whom there is no variablenesse, nor shadowing by turning,* shall so strengthen your royall heart, as that it be neither over-cast

Psal. 103. 2.

Deut. 17. 19.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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with shadow, nor turned by change.

There are two enemies to Christian constancie enuie and flatterie: the one praiseth, the other perswadeth; that pulleth backe, this letteth to go forward; the last is the worst, the first least to be feared. Enuie followeth vertue, flatterie nourisheth vice: the first *Themistocles* well perceiued, who being yet young, said he had done no excellent thing, because he was not enuied: the other *Phocion* was not ignorant of, to whom when the people gaue applause for his oration: *What* (saith he to his friends) *hane I spoken anything amisse vnaware?* shewing that popular applause and flatterie doth often worke vpo some infirmities. Many hane preuented trecherie, that could not take heed of flatterie. *David* whom neither *Abner* and *Amasaes* valour, nor *Achitophels* wit could subdue; *Ziba* his false tale seduced, and smiling ease and prosperitie corrupted. *Nehemiah* could wel beware of *Tobiah* and *Sanballas*, that were threatning aduersaries, but he was most in daunger by *Shemaiab* and *Noadiab* dissembling Prophets. The way for Princes to auoide such flatterers, is to haue faithfull seruants and followers, as *David* saith: *The faithfull in the land shall dwell with me, the vp-right in heart shall serue me.* *Lysippus* the Caruer did worthily reprove *Apelles* the Painter, because he had made *Alexanders* picture with a thunderbolt in his hand as a God; the other with a speare, honouring him as a valiant Prince. I doubt not but they are more pleasing to your Highnesse, that giue you that is due, then which ascribe that you will not take. Against enuie and trechery your Maiestie must oppose your

ἐν τῇ ἐνδοξῇ
ἀντιπαρῶν, ἡ γὰρ
ἐνδοξία

ὅτι οὐκ ἔστιν
ἀντιπαρῶν ἡ
ἐνδοξία

2. Sam. 16. 3.
2. Sam. 11.

Neh. 6. 10. 14.

Psal. 101. 6.

your Christian innocencie and carefull circumspection: against flatterie, your Princely humilitie. As *Ambrose* well describeth the penitent king of Ninuie that humbled himselfe in sackcloth: *He forgetteth himselfe to be a king, while he feareth God the king of all: a straunge thing while he casteth away his purple robes, and remembreth not that he is a king, he beginneth to be a king of Iustice, he did not lose his kingdome, but chaunged it to the better.* God graunt that to your Princely humilitie and Christian pietie may be added diuine constancie, that although archers shoot at you, some with darts of enuy & trechery, some with the bolts of flatterie; yet with *Ioseph your bow may abide strong, and the hands of your armes strengthened to the end.* *Agessilaus* well said: *I do so vse my selfe, that in no chaunge I be chaunged.* We all trust that this speech will be more truly verified in your Christian Maiestie then in that heathen Prince: which your firme, and (we hope) vnchaungeable constancie hath manifested it selfe in your stedfast resolution for the continuance of religion in sinceritie without mixture. Some haue preassed alreadie, if not presumed, to make request for toleration of their Masse; or rather Misse-seruice, for all is amisse in it: but they might know that the Arke and Dagon cannot dwell together: that *Hezechiah* will not suffer the brasen serpent to stand, nor *Iofias* permit the Chemarims to execute their idolatrous seruice. They wold seeme to condition with your Maiestie, whose lands and persons are at your courtesie, much like the Athenians, who being forced to giue vp their citie to the Spartans, desired that Samos might be left: to whom

Obliuiscite
se regē esse,
vbi Deū om-
nium regem
permetit:
mira res, dū
abūcit pur-
puram, & se
regem homi-
num esse non
meminit, rex
esse incipit
iustitię, reli-
giusius Prin-
ceps, nō per-
didit imperiū
sed mutauit.
Sam. 40.

Gen. 49. v. 33
24.
i. par. 4. 18. 20
v. 3. 18. 20. 21. 22.
v. 3. 18. 20. 21. 22.
v. 3. 18. 20. 21. 22.
v. 3. 18. 20. 21. 22.

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Non dicitur de
terrore qd
latet in eo
sicut
de dicitur dicitur
in dicitur, dicitur
dicitur.

Exa. 43.

Quod pius
frater cepit,
quomodo
putatis à me
reddendum,
cum in eo de
religio & fra-
ter exdatur
in obit. Valen.

qd dicitur in
qd dicitur in
qd dicitur in
qd dicitur in

one wittily answered: *When you are not your owne, you would haue others to be yours.* Whereupon grew this Prouerbe: *He that hath not himselfe, would haue. Sa- mos.* We haue an English by-word, Beggers must be no choosers, so neither must petitioners be prescribers. Your Maiestie can answer such importunate & vnreasonable suiters, as *Zerababel* answered the aduersaries of *Iudah*, that offered their seruice craftily to build the temple: *It is not for you, but for vs to build the house vnto our God.* And as *Valentinian* made answer to the Romaine Embassadors that made petition for the restoring of the idoll temples: *That which my brother (Gratian) taketh away, how can you thinke I should restore? In so doing I should both hurt religion, and do my brother wrong.* Postulet parens Roma, alia quæcunque desideret: *Let our mother citie Rome aske any thing else which she desireth.* This good Emperour *Valentinian* being yet but young, was so resolute to continue the puritie of religion, that notwithstanding the instance of the Romaine Orators, and the counsell of all his Senatours that approued their petition, he would not graunt any libertie to Romaine idolatrie. *Lycurgus* answer was very fit to one that perswaded, that the gouernement might be committed to the people: *Do thou first make triall in thy house, giuing thy seruants the rule:* So these that would haue diuerse religions in the Cõmon-weale, yet mislike that there should be any but their owne profession in their houses and families, their children and seruants being for the most part, if they may haue their desires, like affected to themselues. We thanke God for your Maiesties firmeneffe and constancie

most excellent Maiestie.

stancie herein; praying heartily for the encrease of Christian zeale, strength and corage in your princely heart.

But as your excellent resolution is to haue the state of the Church and Commonwealth no worse: so we reioyce to heare of your princely consultation to make them both better. Alwaies the noble Princes Reformers haue added somewhat to their pcedecessors worke; and where the other left, they began: *David* brought the Priests and Leuits to order: *Salomon* built the Temple: *Asa* tooke away Idolatrie: *Iehosaphat* remoued the high places: *Hezekiah* brake downe the brasen Serpent: *Iosias* restored the feast of the Passeouer to his first integritie: vnder *Nehemiah* the feast of Tabernacles was reuiued: So in England *Henrie* the eight expelled the Pope, and abolished Idolatrie: King *Edward* proceeded, and abrogated the Masse: *Queen Elizabeth* wet yet further, took order for recusants, seminary seducing Priests, & Iudaisits: and somewhat it may be is yet remaining, either to be amended or added by your Maiestie; for we doubt not, but that you haue set your heart to seeke the Lord; and with *Hezekiah*, to do that which is good in his sight. That saying of *Alexander* doth well fit a Christian Prince: *It profiteth not to possesse all things, and to do nothing.* As we ioy to see you a possessor of the Crowne, so we desire to behold you an agent in Christs Church: we ioy from our hearts to see what reformation your Maiestie hath begun in the Commonwealth, in staying of monopolies, redressing of oppression and extortion by officers, restraining vnlawfull games vpon the Lords day. We do also as
much

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much reioyce to thinke of your princely resolution for matters Ecclesiasticall, *In restoring the reuenues of the Church, and misliking the law of Annexation, in maintaining the three estates of Parliament, in seeing that all Churches in your dominions be planted with good Pastors.* And that euery Church may be thus planted with a good Pastor, one should no longer be suffered to haue many; nor he that is no good Pastor nor able to teach, any: and if the Pastor must be planted in his Church, then to be plucked and pulled from thence by long absence, is not fit. Thus to many hundred Churches that want teachers shall be supplied; and diuers hundred Preachers not yet called abroad, shall be employed. But seeing a great cause of an vnlearned Ministry is want of maintenance, we thanke God for your Highnesse Christian care also herein, *that sufficient provision be made for the sustentation of Ministers:* which may be fitly done, if patrons were vrged to bestow their liuings freely, and better order were taken for impropriations; that such as are of the Churches fee, be demised for the old rent to the incumbent Preacher; such as belong to others, be charged with some conuenient portion to issue forth for the maintenance of the Pastor. But I presume not to prescribe a course, but onely to giue my simple aduice. To our great comfort also your Maiestie hath declared your princely care and desire, *that the doctrine and discipline be preserved according to Gods word:* whereas the first hath bin in this Church by some with vnfound teaching corrupted, as I haue partly shewed in the Preface following; the other by some much neglected, by others

Baro. 43. l. 1.
p. 43. l. 10.
videl. 123.

p. 44. l. 1.

p. 43. l. 16.

most excellent Maiestie.

thers not vsed well. There are bookes abroade maintaining offensiue doctrine, too much declining to poperie, which haue done great hurt: it might please your Maiestie that such dangerous bookes might be inhibited; and because they are disperfed into many hands, that they receiue some answer by publike allowance, or sufficient satisfaction from the authors, lest the infection spread further.

We also with thaks to God take knowledge of your Highnesse Christian disposition to peace, that no cōtention shold be in the Church about ceremonies in your princely iudgement, indifferent; whereabout the Church of England hath bene much distracted. *Lycurgus* is said, to auoide drunkennesse to haue forbid the vse of vines. Your Highnesse in good time may more easily remoue the iust occasions of offence: or so indifferently moderate them, that they breede no strife. God giue your Maiestie strength in due time to reforme both those, and what other abuses are in Church or Commonwealth. Some perhaps would haue your Maiestie to minister no phisicke at all, as though the Church ayled nothing: which were nothing else, but (with *Herodotus Selymbrianus* in *Plato*) to make a long and lingring sicknesse; who falling into an incurable disease, deuised how to prolong death where he could not preuent it. Some would haue *Heraclitus* phisicke vsed to do nothing but purge; who being sicke of a dropsie, desired the Phisitian to purge him thoroughly, *to turne the abundance of showers into drought*: so they would haue all purged, not the superfluous humors onely, but some profitable parts; as the very calling it selfe

Prop. 11. 16

Plato, & Selymbrianus in Plato

Heraclitus in Plato

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of reuerend Pastors and Bishops: who while they attend the sincere preaching of the word, and the vncorrupt administration of discipline, may (no doubt) do the Church much good. But the better sort desire neither with *Heroditus* nothing to be purged, nor with *Heraclitus* all things to be euacuated and purged; but rather approue *Hippocrates* method, that, what is euill may be purged, the rest to be comforted & strengthened. This was Saint Pauls course, *to purge out the old leauen, that there might be a new lumpe*. We would not the leauen, lumpe of dough, and all to be cast out; but the lumpe to be renewed, the old sower leauen to be reiected. Thus shall your Maiestie shew your selfe as *Hierome* saith of one, to be *Hippocrates Christianorum*, *A right Hippocrates of Christians* indeed; that you may say with the kingly Prophet *Dauid*: *The earth and the inhabitants thereof are dissolued, but I will establish the pillars of it*. Your Maiestie as another *Moses*, can onely appease the strife betweene the Hebrewes; and as another *Constantine*, to reconcile the Church-ministers, who wrote thus vnto them: *Let me enioy good daies and quiet nights without care; if not, my grieffe will be the more*. When your Highnes hath wrought this cure, you shal be no more troubled with petitions by day, nor careful meditations by night. *Aristippus* and *Aeschines* being fallen out, one asked the first, what was now become of their friendship; he answered: *It was asleepe, but he would awake it*. When your Highnesse hath awaked the peace of the Church, you shal sleep more quietly your selfe, and not be troubled any more with *Constantines* carefull nights. You are our

Salomon

1. Cor. 5. 7.

Psal. 75. 3.

Date mihi dies
tranquillos
& noctes cura
expertes:
quod si minus
contin-
gat, necessum
est ingemif-
cere. Socr. l. 4

αὐθιόδες, ἡμέ-
ραι ἀνῆσταναι.

most excellent Maiestie.

Salomon to iudge betweene vs: they that loue diuision, and to contend causlesse, let them haue the least part. *Theodosius*, when Catholikes and Heretikes put vp their libels to him, prayed God to direct him: so your Maiestie well knoweth that your direction herein must come from God. Diuerse complaints as lots, are cast into your Princely lap, *but the disposition thereof is of the Lord.* God (we trust, and for the same pray) will so dispose your royall heart, that the best cause may haue the first lot, the most honest suite the happiest issue, and the iustest quarrell the fairest triall. Faile not their godly desire herein (most gracious Prince) that neuer would haue failed you: who were resolu'd (I speake herein of mine owne knowledge) to haue aduentured their liues and states for your Maiesties iust title: who waited for you, *as for the raine*, and for the consolation of Israel. Faile not then (O noble King) the hope of Christs Church, yea the expectation of Angels, yea the trust that Christ hath committed vnto you, to be a *faithful seruant*, as *Moses* in his house: so, as one faith, *The eyes of men are not only cast vpon you, and the whole land setled to behold your life; but God and Angels expect your faithfull seruice.* God, we verily trust will not faile you with his spirit: but as the Prophet saith, *Whosoever calleth vpon the name of the Lord, shal be saued:* so your prayers and teares which you poure vnto God, shall both saue you and your people; as one said to *Augustines* mother, *Non potest perire tantarum lachrymarum filius: the child of such prayers and teares cannot possibly perish or fall away.*

Now as to our great comfort we enioy your Maiestie,

Socras. 5. 10.

Prov. 16. 33.

Iob. 39. 23.

Heb. 3. 2.

In te vnū puta
cunctorū oculo
conuersos,
& ad spectacu
lū vitæ totā
consecidisse An
gliam: Deus
ipse cum omni
Angelorū
militia certamen
tuum expectat. Hier.
ad Demetr.
August. conf.
lib. 3. ca. 12.

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Iestie, a nourishing father of Christs Church at home; so your Highnesse is expected to be a succour and comfort to other afflicted Churches abroad: though you are not as a head to direct them, yet you may be as a hand to helpe them; though not a roote to giue them life and sap, yet as a *wall for the small branches to runne vpon, to stay them vp*: as it is said of *Ioseph*. It was *Iosua* his honour, to ayde the Gibeonites their confederates, against the combined Kings of Canaan. *Dauid* was a captaine to all that were distressed and afflicted. *Hercules* is honoured in heathen stories, because he trauelled through the world to remoue cruell gouernours. Noble *Alexander* is famous for the fame, who conquered a great part of the world, reducing rude and barbarous people to ciuill life: who charged all to esteeme the *whole world as their country; good men, as their countrymen; the bad, as aliens and strangers*. Our English Chronicles do blame *Henry* the second for refusing to take the protection, and defence of the distressed Christians in Ierusalem, offered vnto him by *Heraclius* the Patriarke; the troubles that befell him at home are ascribed to that cause. But Ecclesiasticall stories make honourable mention of the Emperour *Theodosius* the younger, whose loue was such to the afflicted people of God, that being present to behold certaine publicke fights and shewes, and there hearing of the death of one *Iohnnes*, a cruell rebell and tyrant, presently left the playes, and went to the Church to giue thanks to God. Queene *Elizabeth* was a foster mother to all distressed Christians; and I doubt not, but all Protestants in the world shall receiue comfort (in the cause
of

Gen. 49. 22.

Iosua. 10. 5.

1. Sam. 12. 2:

Ἀπὸ τοῦ οὐρανοῦ
ἀπελθόντα ἐπὶ
πενταπλῆ.

Πατριάρχης μὲν
τοῦτο εἰρημαζόμενος,
ἐν τῇ πόλει αὐτοῦ
καθήμενος, ἀλλὰ
ἐξ ὧν ἡ πόλις πο-
νεύσεται.

Fox pag. 228.
col. 2.

Sotyal. 7. 23.

most excellent Maiestie.

of Religion) from your Maiesties fauour, in being a mediator for their peace, or succour for their reliefe.

But of all other, we the poore companie of scholars and students, haue greatest cause to reioyce in your Maiestie, whom now we haue obtained a learned and iudiciall patron of our labours and writings: whereas before, no gift or present was held to be more base, nor lesse regarded of all hands. Schollers bookes, the trauaile of the soule, the weakning of the bodie, the care of the day, and studie of the night, were not not so welcome to the most, as a Lawyers fee from the client, or a tenants new-yeates gift to his Land-lord. I your Maiesties poore subiect could speake herein by experience, what small hartening I haue had in the world for my poore trauels in the Church: but I will be sparing in mine owne cause. And yet I speake not this as though we expected our reward from men (though we be men, and had need of terrene encouragement:) but I am bold, a poore writer of this Church of England, to poure forth the common grieve and complaint of students in this behalfe, into your princely bosome. Bookes were growne into such small request, that many would scarce vouchsafe the reading of them; but few beare in mind who presented them: they were layed aside by the walles, or set vp onely to make a shew, as one saith: *Sacrorum opera ingeniorum in speciem & cultum* Sen
parietum comparantur; *The labours of sacred wits were* det
used onely to beautifie the walles. tate

But now we trust, as *Homers Iliads* were accepted of *Alexander*, which he made *τὴν σκαταίαν ἐποδίδναι*, the furniture of his iourney; *Terence* workes of *Scipio*;

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Origens bookes of *Ambrosius*, whom he called *innoxius*, because hee continually prouoked him to write; and as *Hieromes* writings were esteemed of *Damasus*: so I doubt not, but scholars labours shall be as welcome to your Maiestie, as any other subiects presents. And in this confidence I haue bene bold againe to offer my seruice to your Maiestie. For as he that made that harpe wherewith *Thales* appeased the tumult of the *Lacedæmonians*; and he that buik the ship wherewith *Themistocles* did defend Greece, had cause more to reioice therein, then in any worke beside: so to none else we more willingly present our labours, then to your sacred Maiestie, a generall procurer of our peace, and defender of Church and countrey; whose vigilant heart careth for all, whose diligent eye seeth for all, whose liberal hand reacheth vnto all. And not onely at this present, but while I liue, haue I purposed to consecrate any pen to the honor of your Maiestie (if God will & you please.)

Prefat. in Danielin.

And I say with *Hierome*: *Quamdiu in hoc corpusculo sum, scribam aliquid gratum vobis, vtile Ecclesia, dignum posteris.*

But here one thing I cannot pretermit, to celebrate the great ioy of your Maiesties subiects for your princely acceptance of poore mens complaints, and the readie accessse to your royall person. It hath pleased your Maiesty to signifie herein, that it is your gracious pleasure and minde in giuing accessse to be so open and affable to euery ranke of honest persons, as that they may make their owne suites to you them selues, and not to employ others to be their intercessors. Therefore the

2. Cor. 1. 12.

1. King 3. 7.

King is said to go out and in before the people; that they

most excellent Maiestie:

they may haue free accessse vnto him in time & place
conuenient: that though it be not for the safetie of
the Prince to be so open as the Romane Tribunes,
whose doores night and day were open to all suiters;
nor yet fit to be *locked up and retired at the Persian* Plutarc quest.
Rom. 81.
P. 124. 19.
kings; or as *Clearchus* of Pontus, that did hide him-
selfe and sleepe in a chest; or *Aristodemus* king of
the Argiues, that did clime vp into his hanging bed
by a ladder, that no man should come vnto him: yet
is it honorable (as your Maiestie well knoweth, and
we hope will practise) for the Prince often to shew
himselfe to his people, that they may flocke vnto
him *tanquam ad salutare sydus*; as to a comfortable
starre, as one saith; and to be free for all to come vnto,
as the altar. We shall not neede then (especially the
Ministers of the Gospell) to complaine with *Am-
brose*, who suing to the Emperour for one *Higmus*:
an ancient Bishop adiudged to exile, *ne sine veste &* Epist. 27.
plumario pateretur extrudi, extrusus est ipse: that he
should not be thrust out without his bed and clothes, was
thrust out himselfe. But we praise God for your Ma-
iestie, as the same father doth for the good Empe-
rour *Gratian*, of whom he saith: *Scriptisti tua totam* Epist. 126.
Epistolam manu, You wrote an Epistle with your owne
hand: whom he compareth to *Abraham* which kil-
led a calfe with his owne hands to entertaine the
Angels: *Nec in ministerio religioso aliorum adiumenta
quasiuit*; And in a religious worke sought not anothers
helpe. For the like mercifull disposition in your Ma-
iestie, in vouchsafing your selfe to attend the causes
of your subiects, we say with *S. Paul* to *Onesiphorus*:
The Lord grant that you may find mercie with the Lord 2. Tim. 1. 18.
in

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in that day.

Epist. 19.

Barth. p. 71. l. 3.

Prov. 9. 9.

Now lastly I craue pardon for my boldnesse and plainenesse of speech; not doubting but that your Maiestie approueth that saying of *Ambrose* vttered of noble *Theodosius*: *Neque imperiale est, libertatem dicendi negare; neque sacerdotale, quod sentit non dicere*: It is neither princelike, so denie liberty of speech; nor ministerlike, not to speake what he thinketh. And we are not ignorant of your royall disposition herein, to loue those best that are plainest with you: which emboldneth me to say with *Hierome*, *Mallem apud te verecundia parumper, quam causa periclitari*; I had rather hazard my creditte then the cause: but I trust I shall hazard neither, by any thing which out of a single heart, and loyall affection I haue vttered. I haue deliuered my conscience, discharged my dutie, and (I hope) not written otherwise then became me. I leaue the rest to your princely consideration, according to that saying in the Prouerbes: *Da sapienti occasionem, & sapies amplius*. Thus I end with heartie prayer vnto God, so to strengthen your Maiestie with his grace, that you may be constant in all goodnesse to the end, zealous of his glorie to amend what is amisse, to supply what is wanting, to cherish the good, suppress the euill, relieue the oppressed: so shall your Highnesse do that which shall be acceptable vnto God, honourable to your selfe, profitable to his Church, comfortable and ioyous to your owne soule in the end. Go forward then, noble King, in your wel-begun course; follow your owne Christian iudgement, to practise as you haue prescribed, to performe as you haue purposed; consider that all the

most excellent Maiestie.

the people of this land are your sheepe: the Lord hath made you the chiefe ouerseer and Steward, according to your princely name, both of Church and Common-wealth. Of this Stewardship you must one day render account vnto God: provide then, O Christian Prince, that you may do it with ioy. The Persian Kings alwayes appointed one in the morning to call vnto them; *Arise, O King,* ἄρῃς ὁ βασιλεὺς καὶ πρὸς τὸν θεόν and take care of these things which Oromasdes biddest thee be carefull of. But your Maiesties owne thankfull remembrance of Gods mercies, will suffice within to put you in mind, and sing as it were in your eares, what God requireth and you haue promised: and to thinke of *Mordecai* his speech to *Queene Esther*, *Who knoweth whether thou* ἤσκησεν ἡ βασίλισσα ἡ ἐσθὲρ *art come to the Kingdome for such a time?* ἥτις ἐστὶν ἡ ἐσθὲρ As for vs, we trust by Gods grace to see so happie a chaunge by this chaunge, that whereas we had thought our selues vndone, we may truly say as *Themistocles* did, who being exiled his countrey was better entertained in the Persian court, *We had* οὐκ ἔμελλεν ἡμεῖς ἀποθνήσκειν *perished, if we had not perished.* ἀλλὰ οὐκ ἔμελλεν ἡμεῖς ἀποθνήσκειν

God graunt to your Maiestie a long and prosperous raigne; to your noble Queene happie continuance with you; and length of dayes to your honourable sonne, Prince *Henrie*, encrease of all princely graces with growth of yeares; and to your royall posteritie to raigne ouer this land, if it be Gods will, vnto the worlds end: and vnto you all an endlesse reward in heauen, for your faithfull seruice to Christ here on earth. And so I conclude with *Ambrose*: *Ipse me citius quam vos ob-*

A

liuiscar;

(Gratiane,
Valentiniane)
apud Ambr.

*The Preface to the Kings most excellent Maiestie.
liuifcar, & si vnquam sermo tacebis, loquetur affe-
ctus (Iacobe & Henrice) in vestris nominibus adha-
rere iuuat, & delectat in vestri commemo-
ratione requiescere.*

Your Maiesties most hum-
ble subiect,

Andrew Willet.



The

affe-
dha-



The Preface to the Chri- stian Reader.



THE wise man in the *Proverbes* sayth, He that medleth with a strife that belongeth not vnto him, is as one that taketh a dog by the eares. *Prou. 26. 17.* Theagenes was laughed to scorne of all, because he would be meddling in euery matter, and trying mai-
steries with euerie one in running, wrastring, fencing, as though it were not lawfull for any to haue the victory where he was present. *Left therefore I might be thought to be busie in other mens matters, and to intermeddle where I need not, to speake in a cause where I was not retained, and to defend a wrong where I was not iniured: first mine answer is this, that the defence of the truth belongeth to all: as an iniurie offered to the bodie, euery member is readie to propulse, and an enemy inuading the countrey, it is euery mans part to resist.* Hierome wel saith: *Feci vt hostes ecclesie, mei quoq; hostes fierent; I alwaies endeouored that the enemies of the Church should also become mine enemies.* Augustine also saith, *Incomparabiliter pulchrior est veritas Christianorum, quam Helena Græcorum: The veritie of the Christians is farre more faire then Helene of the Grecians: We ought therefore more to strine for it, then they did for the other.* Beside, I haue not held vp my shield at a shadow, no man striking me; or made answer, where no man called me; or run forward, no man thrusting me: for in three seuerall places it hath pleased this Popes champion to challenge me: and so hath to my thinking bid me the base, and cast downe his gauntlet for me to take it vp. I considered that it was not fit in this case to do as children, that being stricken, do lay their hands vpon the fore place and cry: but to requite him with the like that first gaue the aduerture, & to returne the smart of the blow vpon his face that first bent his

Οτι οὐκ ἔστιν
δύναμις τοῦ
ἐν ἐμοί.

August. Hier.
Epist. 9.

p. 63. l. 11. p. 88
l. 15. p. 119. l. 15

Οὐ δὲ τὰ αὐτῶν
ἐν ταῖς
ἐκκλησίαις τοῖς
πλεονεχέουσιν
βαίνει.

the

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Hieron. ad
Theoph.

Deſ. Hæref. 1.

fiſt. I ſay therefore with Hierome, Si ſuperbum ſit reſpondiſſe, multo ſit ſuperbius accuſaſſe: If it be thought an insolent part to answer, it is much more to accuse: and he is indged contentions, not which preuenteth a further miſchiefe, but first prouoketh thereunto. Neither can I conceale, that to this enterpriſe I was incited and ſtirred vp by the reuerend Lord Biſhop of London, by whose aduiſe and counſell I addreſſed myſelfe thereunto: ſaying with Auguſtine, Ad compellendum non poteſt eſſe moleſtus exactor, quando ad reddendum deuotus eſt debitor: The exactor is not troubleſome in requiring, when the debtor is willing in rendring. I haue hitherto ſhewed the moſiues that induced me to this worke: now alſo I will briefly declare what I haue done. I haue diſcouered in this treatiſe aboue two hundred vntruths and ſlanders, by this li-beller without al conscience forged, & without all modeſtie vttered: I haue answered all the politicke obiections, by him cunningly againſt the Proteſtants faith deuised: I haue his owne engines, wherewith he would haue battered ours, vpon his owne ſorts returned. The buſineſſe (I thanke God) was not great, which I found in the unfolding of this Alogicall (I ſhould ſay, Apologicall) Epiſtle. But as Cæſar ſaid of a certaine ciue, which at the very fiſt view he ouercame, Veni, vidi, vici: I came to it, I ſaw it, I tooke it: ſo may I ſay with Hierome, Sententias eius prodiidiſſe, ſuperaſſe eſt: The very laying open of his ſayings, is a ſufficient confutation. His obiections required no long time to answer: to reſell his arguments, it was ſufficient to ſee them: and to ouerthrow his cauſe, it was enough to open his book. And as Lucullus ſaid of his enemies, that came againſt him in compleat harnesse: That it would be more labour to ſpoyle them, then to foyle them: ſo had I as much a do to collect his reaſons, as to confute the. The gaining of diuerſe peeces of this book which were negligently loſt, was more trouble to me, the first framing of that which I had carefully writtē.

Now I haue alſo the more willingly thruſt my ſelfe into this buſineſſe, to make knowne to the people of God, the Lords vnſpeakable goodneſſe towards vs, who hath giuen vs a Prince reſolued to profeſſe in himſelfe and protecl in vs the ſame faith of the Goſpell, which was by Q. Elizabeth maintained: that ſtill

αὐτὸν ἵππον
τῶν νικῶντων,
ὃν τίς ποτε οὐκ
ἀνύσσει.

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we may exercise our pens against the common aduersarie. Of his
*Maiesties raigne we may truly pronounce, as the Prophet of
 Salomons: In his dayes shall the righteous flourish . Psal.*
*72. 7. All those shall be sure, we verily trust, to live in peace
 and enjoy his fauour, that love the truth and follow righteousness.*
God hath sent vs another Theodosius, of whō Ambrose saith:
Cūm omnes homines vobis militent, tum ipsi vos omni-
potenti Deo, & sacrae fidei militatis: As al men do war & fight
for you, so you for Almighty God and the sacred Faith.
Phocion being asked of the Orators, what benefit he had be-
stowed upon the city: None but this (saith he) that while I was
gouernor, none of you had cause to make a funeral Oratio:
So I trust, that Religion hath gotten such an honourable patron,
that Preachers the Orators of Christians, shall haue no cause to
mourne for the persecution, trouble and imprisonment of such as
professe the Gospell, as in former times of persecution vnder Po-
pish tyranny, but to reioyce in the peaceable fruition of the Gospell.
And how much are we to ioy in so Christian a Prince, who
doth not onely publickely professe himselfe to be no Papisst:
but hath declared so sound a iudgement in some questions contro-
uerfed among Protestants, that we may all fro his princely mouth
take out a new lesson, and learne to reforme our erroneous con-
ceits: Our kingly Ecclesiastes saith, That all that is necessarie
to saluation, is contained in the Scriptures, Basilix. p. 19:
otherwise then some haue affirmed, that the light of nature
and the light of Scripture ioyntly, not seuerally, are com-
pleat to saluation: for hence it followeth, that the Scripture se-
uerally and alone is not compleate to saluation.

Ambros. ex-
 istit. 30. ad
 Theodos.

ὁ μὲν ἰσχυρὸς ἔργα
 τῆς πίστεως ἐκεί-
 νου διὰ τὸν λόγον
 τοῦ λόγου.

Basil. p. 12.

We are taught to vse onely Scripture for interpretation
 of Scripture, if we would neuer swarue from the analogie
 of faith in expounding: as Scripture is interpreted by Scrip-
 ture, so the Scripture is drawne by Scripture, not by the antho-
 ritie of the Church. Beware to belecue with the Papissts the
 Churches authoritie, better then your owne knowledge.
 How say some then, that the word cannot possibly assure vs,
 that we do well to thinke that it is the word of God?

Medic. in 20.
 c. Rem. p. 3. ar. 7

Basil. p. 18.

No man is able to keepe the law or any part there-
 of, as the Apostle saith: That which was impossible to

Basil. p. 7.

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the law, inasmuch as it was weake because of the flesh, &c. how then, is it not impossible (in any sense) to be preserved frō all sin in this life? How can a man do more, and God approue more then is commaunded (as some haue taught) if we come farre short of that which is commaunded?

If Faith onely iustifieth, as Protestants hold, and since we could not be saued by doing, we might at the least be saued by beleeuing: Basil. p. 8. how then can our workes be any meanes to blot out sinne, or to procure pardon?

If it be the property of faith to apply the promises: (for faith is a sure perswasion and apprehension of the promises of God, applying them to our soule, p. 11. as the Apostle saith: By grace are ye saued through faith. Eph. 2. 8.) how can the Sacraments giue grace, and be causes of Iustification, and as necessarie in their place as beliefe is selfe?

If whatsoeuer is not of faith, is sinne. Rom. 14. 23. Bas. p. 13. how can naturall workes be acceptable to God?

Medita. in 10.
Ren. par. 1.
* 2. Cor. 3. 5.
If we cānot think any thing as of our selues*: and if al that do good, are inspired of God therto: how is mā wil apt naturally to take or refuse any particular obieſt whatsoeuer?

Medita. in 10.
Ren. par. 2.
If the Pope be Antichrist, and the head of a false & hypocritical Church: how then cā the Church of Rome be the family of Christ? I hope Antichrist the head of that false Church, is no member of the Church of Christ, or belonging to his family.

Thus in these and diuers other such questions, wherein we haue bin distracted, our princely Ecclesiastes, as another Constantine, that decided the controuersies betweene the Christian Bishops, hath taken vp the strife: like as Archidamus being chosen an umpire betweene two, brought them to the temple, charging them not to depart till they were agreed. If there yet be remaining any question or controuersie in our Church, let his Maiestie iudge betweene vs: his Catholicke and Christian iudgement may reduce vs to vnitie and consent in religion. I say then with S. Paul: Let vs therefore as many as are perfect be thus minded; and if we be otherwise minded, God shal reueale the same vnto vs. Augustine saith wel so Hierome: Quiescamus ab his cōtentionib. nostre vitæ salutiq; parcamus; minus certē assequatur illa, quæ inflat, dum nō offendatur illa, quæ ædificat;

Philip. 3. 15.

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edificat: Let vs cease from these contentions, and fauour our life and health; let that which puffeth vp be amended, while that which edifieth be not offended.

Now to such as haue a long time stood out, and refused to communicate with the Church of England, I would exhort them now at the length to be wiser, and not to suffer themselves any longer to be abused by that Romish generation, of whom that saying of the Prophet is true: Qui ducunt, seducunt vos; They that guide you, beguile you. *Isay. 3. 12.* The variance and enmity that hath bin of late between your false teachers, the Ignatian Friars and Seminary priests, doth shew that they seeke not you, but themselves: you may say of them as Tully of Pompey and Cæsar, that were fallen out: Nosse se quem fugere, ignorare quem sequi debeat; That he knew whom to shun, but not whom to follow. I would they did embrace Hieromes Hieronym. ad Ctesiphont. counsel: In mentem tibi veniat, tunicam Saluatoris non à militibus fuisse conscissam; fratrum inter se cernis iurgia & laceratis: imitari *Ionam*, & dicito, Si propter me ista est tēpestas, tollite me, &c. Remember that our Sauiours coate was not rent of the souldiers; but you see the falling out of brethrē, & reioyce at it: imitate *Jonas* & say, If this tēpest be because of me, take me and cast me into the sea. I do not wish these seditious sect-masters of Rome to be cast into the sea; but I would haue them cast out of the land, and sent ouer the sea, that our Church be no more troubled with them. England would do full well without them, it hath no neede of their Phisicke: as *Pausanias* answered a certaine Phisitian, that sayd he ayld nothing: Δίστιμα ἰ. ἡρόδοτος οὐκ ἔστιν ἰατρός. Because (sayth he) I vse not you for my Phisitian.

Come then Gentlemen and louing countremen, let vs go vp to Gods house together; beware hereafter of the Pharisees leauen: Let them alone, they be blind leaders of the blind. *Mat. 13. 14.* Why should you pin your faith vpon the Popes sleeue? hath not the Apostle said: Ye are bought with a price, be not the seruants of men. *1. Cor. 7. 23.* See you not how that Cai-phas of Rome seeketh his owne glorie and dignitie: and would make kings and Princes his vassails and subiects? Hierome said well: Si pacem habere non potest cum fratre, nisi cum subdito, ostendit se non tam pacem cupere, quàm sub pacis Hieronym. ad Theophil. conditione.

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conditione vindictam. If he wil no peace with his brother, but as with a subiect, he sheweth that he desireth not peace, but vnder the colour of peace, reuenge: this may better be pronounced of the proud Pope of Rome, then of the ambitious Patriarke of Ierusalem, of whom it was first vittered.

Thanke God, which hath sent a Prince that wil reforme your error, & not nourish you in your superstition stil: & God be blessed that hath raised vs vp so Christian a king, that is as able by reason to perswade to the truth, as by law to enforce: for his constant resolution for religion we can neuer sufficiently be thankful. He shall neuer need with Constantius that favored the Arrians, to repent, *sicdem à se immutatā*, that he had changed his predecessors faith: but as Ambrose saith of Valentinian: *A fratre nollet se pietate superari*; he would not be exceeded of his brother Gratian in pietie: so his Maiesty is not inferior, for care of religion, to his late renowned sister Elizabeth. God giue vnto his Christian Maiesty long continuance, and strength to proceed in his happy course, and constancy to hold out his godly purpose to the end: that he may still come downe like the raine vpon the mowe grass, & as the Showers that water the earth; to be a comfort to his subiects, & a refreshing to the Church: that as we find him a carefull Governour, a godly Prince, a louing father, an example of all vertue and goodnesse better then the rest (as Leonidas king of Sparta said, I had not bene your King, if I had not bin better then you:) so we again may shew our selues obedient and dutiful subiects, to pray for him continually, and dayly blesse him. *Psal. 72.15.* That we neuer be vnbankful to God, or vndutiful to him; nor vnmindful of these great blessings of peace, continuance of religion, administration of iustice; nor weary of so happy a government, as is expected; as the inconstant Athenians were of Themistocles, to whom he well said: Are you wearied in receiuing of so many benefits frō one man? but that it may truly be said of vs, and all the faithfull subiects of the land: They shall feare thee as long as the Sunne and Moone endureth, from generation to generation. *Pal. 72.5.* That his Maiesty now, and his royall posteritie ouer vs, may raigne in all happinesse, godlinesse and peace, from generation to generation; which God graunt.

Theodor. 33.
In Ant. Va-
lentinian.

Psal. 72.6.

δὲν δὲ, ἡ μὲν βασι-
λεὺς ὑμῶν ἡμεῶν
ἐκαστὸν υἱόν.

ἐκαστὸν πολλὰ
καὶ ὑπὸ τῶν
ἐκ τῶν ἡμεῶν
χρημάτων.



THE ANSWERE TO
THE FIRST SECTION OF
the Apological Epistle. Sect. 1. The frail-
tie and pronenes of man to sinne after
the fall of *Adam*.



W E see here verified the saying of
S. Paul, That false Apostles are de-
centfull workers, and transforme
themselves into the Apostles of
Christ, 2. Cor. 11. 14. and as Sa-
than doth transforme himselfe
into an *Angel of light*; so his mini-
sters can transforme themselves,
as though they were the mini-
sters of righteousness: so playeth this cunning epistler, who
deuoting himselfe in this Libell to the seruice of *Sathan*,
in defacing the truth, and disgracing the true Church of
Christ which professeth it; yet maketh a colourable en-
trance and plausible beginning, setting in the forefront
of this beadle of lies, an euident, knowne and confes-
sed truth of the fall of *Adam*, and the generall corruption
and deprauation of nature from thence issuing. But as
Hierome saith, *Venenum sub melle latet*: There lieth poyson
hid vnder hony; and as *Ambrose*, *Quia sub nomine suo
culturam suadere non potest, sub alterius nomine suam cona-*
tur implere voluntatem, Because *Sathan* cannot perswade
his religion vnder his owne name, by another colour he
worketh his will: So doth this Sophister vnder this cloake
of vttering some truth, seeke to shrowde and hide an
heape of lies and vntruths that follow; and seeketh to
winne credit and insinuate himself by speaking the truth,
that

Heretical cun-
ning to vtter
some truth, to
make way for
error.

Ad Damas.
In Coloss. 2.

שְׂמִינִי וְעִירָא
שְׂמִינִי וְעִירָא

that he may be belceued when hee telleth a lie: So well hath he learned *Democritus* lesson, *that it behooueth a man either to be good, or to dissemble.*

In this first section I finde some contradictions betwene this popish champion, and other writers of that side; I note also some errors.

Tom. 3. lib. 4. de
grat. & libr.
arb. c. 7. ar. 6.

Difference a-
bout freewill.

Lib. 5. de grat.
cap. 4. in fine.

Contrad. 1. He affirmeth, that by *Adams* fall humane nature is left to it selfe naked and disabled among so many enemies. Herein he speaketh truly, yet otherwise, then some of his fellowes: for *Bellarmino* saith, *that man is of freewill now, si fuit ante lapsum, if he were before his fall.* He thinketh that man hath freewill in good things as well since his fall as before. He also affirmeth, *that mans freewill, with the helpe of grace and without it, if it be not urged by some temptation, Suis viribus bonum aliquod morale ita perficere, &c. by it owne power can make perfect some morall good thing that no sinne therein be admitted.* If mans will can bring foorth of it selfe, without the helpe of grace, a vertuous and good action without sinne, as *Bellarmino* saith; then is not mans nature left naked and disabled, as our countrie-men here saith: these speeches agree not.

Contradiction
among the Pa-
pists.

Contrad. 2. *Touching sinne and iniquitie* (he saith) *no spirituall law promulged by Adam, Noe, Lor, Iob, Moses, could weede it out: p. 3. and Christ Iesus, &c. that had beene both able and worthie to haue washed away, not only the malice and venome of sinne, &c. yet it pleased the diuine wisedome to leaue them as a penitentiall memoriall of our former demerite, &c. p. 4.* Here the Apologist affirmeth, that sinne by no law is weeded out, no not by the law of Grace vnder Christ, but that the *venome and malice of sinne* still remaineth. Wherein he thwarteth the Rhemish Doctores, who teach, *that good men keepe all Gods commandements, Luk. 1. sect. 6. and that the commandement of louing God with all our heart may be kept and fulfilled, as farre as is requisite in this life, Luk. 10. sect. 5.* They seeme also to be of opinion, that some in this life may be so iust, that they neede no repentance: for they vnderstand that place *Luk. 15. ver. 7. of iust men in deede, not of those, which are so in their*

owne

owne iudgement, such as the Pharisees were: if some men neede no repentance, then it followeth they haue no sin: for where sinne is, repentance is needfull: and if all the commaundements are kept of good men, then none are transgressed; and where no transgression of the law is, there is no sinne: for *ἀνομία*, sinne, is *ἀνομία*, transgression of the law, 1. Ioh. 3. 4.

But their euasion here will be this, that though euery sinne be a transgression of the law, yet *ἐκ conuerso*, the contrarie is not true, that euery transgression of the law is sin: and though the Apostle say, euery iniquitie is sin, 1. Ioh. 5. vers. 17. yet there the Greeke word is not *ἀνομία*, as before, but *ἀσυνία*, by which he meaneth mans actual and proper transgression, Rhemist. annot. 1. Ioh. 3. v. 4.

Ans. 1. Your Latine text translateth both these Greek words, *iniquitie*, shewing thereby, that in effect they signifie the same thing: so that euery iniquitie or transgression of the law is sinne. And let it here be noted, that they refuse in this place their owne Latine text. The Latine text refused.

2. That *ἀσυνία*, iniustice, is all one with *ἀνομία*, iniquitie, or transgression of the law, it may bee prooued by S. Paul, Rom. 7. 12. where he saith, *the commandment is iust, & good*, whatsoeuer then is against the law is vniust: if euery keeping of the law be a point of iustice, euery breach of the law is a point of iniustice.

3. Where the Apostle defineth *sinne* to be a *transgression of the law*, and according to the rule of schooles, *definitio & definitum*, the definition and thing defined are conuertible, it followeth that euery transgression of the law is sinne. And if it should be doubted whether the Apostle doe here set downe a definition of sinne, both *Augustine* and *Ambrose* doe follow the same definition: the first defineth sinne to be, *Omne dictum, factum vel concupiscentum contra legem Dei*: Sinne is euery word, worke, or thought against the law of God. *Ambrose* saith, *Quid est peccatum, nisi diuina legis prauaricatio?* What is sinne, but the preuarication of the diuine law? *ex citation. Pet. Lombard. lib. 2. distinct. 35. 4.*